HIJAB

THE ISLAMIC COMMANDMENTS OF HIJAB

NEWLY REVISED & EXPANDED EDITION



DR. MOHAMMAD ISMAIL MEMON MADANI

MADANIA PUBLICATIONS

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بسم الله الرحمن الرحيم

وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِن وَرَاءِ حِجَابٍ

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Dr. Mohammed Ismail Memon Madani

English Translation

Dr. Mohammed Sadiq

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ACKNOWLEDGEMENTS

First and foremost, I thank Allah (s.w.t.) for His Mercy and Guidance in this work. I also wish to thank Dr. Mohammed Ismail Memon Madani for his inspiration and encouragement in translating this book. He was also kind enough to review the entire book and suggest valuable changes before it was published. I would also like to thank Maulana Ibrahim Memon and Brother M. A. Qazi for their assistance in correcting the translation of various terms and proper nouns. I am thankful as well to Mrs. Noman for helping me in the translation of chapter four of this book and all the brothers and sisters who read the manuscript and suggested vaulable changes. Last but not least, I would like to thank my family, especially my sons Irfan and Javaid Tawheed who have assisted me every step of the way in this work. May Allah be pleased with them.

Mohammed Sadiq

TRANSLATOR'S NOTE

All Praise be to Allah; we praise and seek Guidance from Him; we have Faith in Him and we place our trust in Him. We seek the Protection of Allah from the evil of our Nafs and our deeds. May He shower Salat and Salam on our beloved Prophet Muhammad (ﷺ) and on his family and his Companions.

I have made every attempt to use simple and contemporary English in the translation of this book. However, there were many times where a simple English word could not be found to convey the meaning and, therefore, either the original word in Urdu or Arabic was retained with a footnote explaining its meaning, or a word from old English was substituted.

I also edited the book leaving out some parts from the original text which was repetitious. These editorial changes were reviewed and approved by the author of the original book, Dr. Mohammed Ismail Memon Madani.

My main objective in translating this book was to provide my Muslim brothers and sisters and our youth living in North America and other Western countries with an authentic peace of work in the English language on the necessity of Hijab so that they could read it themselves and appreciate the wisdom behind these golden Commandments of Islam.

May Allah (سبحانه وتعالى)accept this work and make it useful for those who truly desire to learn and practice Islam in their lives.

Dr. Mohammed Sadiq
Edmonton, Alberta, Canada
Ramadhan 18, 1414H – March 1, 1994

بسم ا الرحمن الرحيم

INTRODUCTION

There are many issues where there have not been any differences of opinion among the Muslim Ummah since the beginning of Islam. In fact, there has been an almost complete consensus on these issues. But, these are the days of “reform”. “Freedom from old traditions” seems to have become the motto. Attempts are being made to approve and accept as lawful everything that was forbidden in Islam. Many consented matters are being presented as controversial. One such issue is that of Hijab . One hears claims from everywhere that there is no Commandment in Islam about Hijab. Some present inaccurate translations of the Holy Verses in this regard. Others bring forth uncommon interpretations of the Qur'anic Verses about Hijab. Still others refute the Ahadith in this respect.

In western countries non-Islamic ideologies are more prevalent than Islamic education. The literature about Islam found in these countries has been written mostly by Christians and Jews, or by those so-called Muslims who have been heavily influenced by western education, or have obtained degrees in Islamic Education under the training of Jews and Christians. They, therefore, view the holy Qur'an and Ahadith of the Prophet (ﷺ) through their coloured glasses. As a result, they themselves go astray and lead others on the wrong path as well. Doubts are being created about the Commandments of Hijab also.

Hijab, with its established limits, is a Divine Law and Guidance based on the Holy Qur'an and the Traditions (Ahadith) of Prophet Muhammad (ﷺ), the interpretations of these by the Islamic jurists as well as on the practices of our pious predecessors. It is on these bases that it has been

practiced continuously at all times by the Muslim Ummah. It is not something fictitious that was contrived by people and given the status of Islamic Law in Muslim societies based on cultural practices. Such is not the case, nor is it befitting to expect from a comprehensive, complete and protected Divine Constitution of Islam that has no room for any modifications. But, for sometime now, people are going to extremes in its practices and beliefs. Consequently, doubts have been raised in people's minds about the legal status and the basic truth about the Hijab, and it has become the target of questions and doubts.

Under the influence of western civilization, the practice of women going about without Hijab has resulted in reactionary and extreme points of views about it. This has caused further doubts about its principles and its legal limits. On the one hand, the legal limits of Hijab are claimed to be the results of conservatism of Islamic scholars and, instead of simply choosing not to observe Hijab for oneself, people are made to believe that bringing women out in the open is the need of the day as well as the objective of the Divine Law. On the other hand, pointing out the legitimate flexibility in the Divine Law about Hijab is considered heresy. This has gone on to the point where the traditional and cultural limits imposed on women are also being incorporated in the Divine Law.

It is, therefore, necessary to present the true teachings of the holy Qur'an and the Ahadith on this matter. May Allah give us the true understanding of the Divine Law and the courage to practice it.

In the end, I would like to thank my dear sons Mohammed Mansoor and Mohammed Ibrahim, who truly proved to be my hands and arms in writing this book. I am also thankful to my dear friend Maulana Mohammed Abdul Moez who reviewed the transcript and suggested vaulable changes

which have made the book better organized and more beneficial. May Allah (سبحانه وتعالى) enrich their knowledge and accept them in the service of His Din, and bless them with success of this world and of the world hereafter.

NOTE: These days the word Hijab is often translated in English as Head Scarf, which is not in accordance with its meaning and intent in the Holy Qur'an and Ahadith. It is, therefore, misleading. The correct translation is “Something that covers and conceals completely”.

Dr. Mohammed Ismail Memon Madani
Zilqadah 26, 1410H
June 20, 1990

CHAPTER ONE

EVIDENCE FROM THE HOLY QUR'AN

The rules and regulations governing the relationship and socialization between men and women are those basics in any human civilization which, when violated, result in the destruction of the entire society. This may be readily witnessed in various times in the history of human civilization. Hence, Allah (ﷻ) has spoken in the Holy Qur'an in detail on this topic providing clear boundaries. For example, men and women have been asked to lower their gazes; women have been asked not to engage in sweet talk with men; and the Companions of the Prophet (ﷺ) were asked to talk to the wives of the Prophet from behind a curtain if they needed to ask anything from them.

THE VERSE OF HIJAB

The scholars of the Holy Qur'an agree that the commandment regarding Hijab for women was revealed in the following verse of Surah Ahzab, which is why this verse is also known as the verse of Hijab.

1.

يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلا أَنْ يُؤْذَنَ لَكُمْ إِلَى طَعَامٍ غَيْرَ
نَاظِرِينَ إِنَاهُ وَلَكِنْ إِذَا دُعِيتُمْ فَادْخُلُوا فَإِذَا طَعِمْتُمْ فَانْتَشِرُوا وَلا مُسْتَأْنِسِينَ
لِحَدِيثٍ إِنَّ ذَلِكُمْ كَانَ يُؤْذِي النَّبِيَّ فَيَسْتَحْيِي مِنْكُمْ وَاللَّهُ لا يَسْتَحْيِي مِنَ الْحَقِّ
وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ
وَقُلُوبِهِنَّ وَمَا كَانَ لَكُمْ أَنْ تُؤْذُوا رَسُولَ اللَّهِ وَلا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ
أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا (الاحزاب، ٥٣)

"O you who Believe! Enter not the Prophet's houses until permission is given to you for a meal, (and then) not (so early as) to wait for its preparation; but when you are invited, enter; and when you have taken your meal, disperse without seeking vain talk. Such (behavior) annoys the Prophet; he is ashamed to dismiss you, but Allah (﷾) is not ashamed (to tell you) the truth. And when you ask (his wives) for anything you want, ask them from behind a screen (Hijab); that makes for greater purity for your hearts and for theirs. Nor is it right for you that you should annoy Allah's Messenger, or that you should marry his widows after him at any time. Truly such a thing is in Allah's Sight an enormity." (33:53)

In the above verse, we find some etiquettes and commandments of the Islamic way of life pertaining to:

1. Invitations for meals and the conduct of guests.
2. Hijab for women, and
3. Marriage with the wives of the Prophet (ﷺ) after his demise.

Since #1 and #3 above are not part of our topic, I will present the details of #2.

In this verse of Surah Ahzab, Hijab was mandated for women. Women were not required to observe Hijab before the revelation of this verse.

There is consensus among the scholars of the Holy Qur'an that although the wives of the Prophet (ﷺ) were particularly addressed in this verse, the commandment is meant for all women. The same style of providing guidance is found in many other places in the Holy Qur'an. For example, Allah (﷾) says in Surah Talaq:

يَا أَيُّهَا النَّبِيُّ إِذَا طَلَّقْتُمُ النِّسَاءَ فَطَلِّقُوهُنَّ لِعِدَّتِهِنَّ وَأَحْصُوا الْعِدَّةَ (الطـلاق ١؟)

"O Prophet (ﷺ), when you do divorce women, divorce them at their prescribed periods." (65:1)

Clearly, not divorcing women in their prescribed periods ('Iddat) and waiting until they are clean, was not meant only for the Prophet (ﷺ) and his wives, but all Muslim men and women are bound by this Divine Law. Similarly, in the above verse of Surah Ahzab, although the address is specific to the wives of the Prophet (ﷺ), the commandment is meant for all Muslim women. The biggest proof of this is the reason Allah (ﷻ) stated for this command in this verse - ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ "...that makes for greater purity for your hearts and for theirs." This clearly means that immodesty (going without Hijab) breeds filth and indecency in hearts. Undoubtedly, the common Muslim men and women are more in need of protecting themselves from this filth and indecency since they are more liable to engage in such sinful activities.

It is also noteworthy here that the women, who have been addressed in this verse of Hijab, were the wives of the Prophet (ﷺ) for whom Allah (ﷻ) Himself took the responsibility to ensure the purity and cleanliness of their hearts. This has been mentioned in the same Surah.

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (الاحـزاب، ٣٣)

.... (Allah (ﷻ) wishes) to remove all abomination from you and your family members, and to make you pure and spotless. (33:33)

On the other hand, the men were those respectable Companions of the Prophet (ﷺ), many of whom were ahead of the angels in their status. When such pious people of the earlier days of Islam were bound by the commandments of Hijab, the people of later ages would be even more in need of them since the impulsiveness, egocentricity, and sexual freedom will continuously increase as the Day of Judgment comes closer. Who among us can claim that our self-control is better than that of the respectable Companions of the Prophet; that our women are more pious than the wives of the Prophet (ﷺ); and that there is no danger of corruption today in men and women mixing freely with each other.

In the interpretation of this verse, Hafiz Ibn Kathir writes:

Muslims were forbidden from entering the houses of the Prophet (ﷺ) as they used to enter each other's houses without permission in the days before Islam. Allah (﷾) chose modesty and honor for this Ummah and commanded them to observe Hijab. Undoubtedly, this commandment is in respect and honor of this Ummah. (Tafsir Ibn Kathir)

‘Allamah Ibn ‘Arabi writes in his interpretation:

Although the three commandments in this verse, i.e., entering the house of the Prophet (ﷺ) after permission, not engaging in idle talk after the meal, and observing Hijab between men and the wives of the Prophet (ﷺ), were revealed specifically for the houses of the Prophet and his wives, these are binding for all Muslims as we are required to follow the guidance and the tradition of the Prophet (ﷺ). Unless, of course, if Allah (﷾) Himself specifies that a particular rule is meant only for the Prophet (ﷺ) and the Ummah is not subjected to it, which is not the case here. (Ahkam-ul-Qur'an, vol. 5, p. 342)

Imam Qurtubi writes:

This verse provides the permission to ask, from behind a screen (Hijab), the wives of the Prophet (ﷺ) for any necessary thing, including any matters of religion. And, all Muslim women would be bound by the same rule. Besides this verse, other principles of the Islamic doctrine also tell us that a woman (for her honour) deserves to be hidden - her body as well as her voice. (Tafsir-e-Qurtubi, vol. 14, p. 227)

CIRCUMSTANCES SURROUNDING THE REVELATION OF THE ABOVE VERSE

A number of circumstances have been stated surrounding the Revelation of the above verse. These are not contradictory. It is likely that all those circumstances together resulted in this Revelation. Ibn Abi Hatim narrated from Salman Bin Arqam (رضي الله عنه), that the first part of the verse, dealing with the etiquettes of invitations for meal, was revealed about those unruly people who showed up uninvited at meal times and waited until the meal was served.

Imam ‘Abd Bin Hamid has narrated from Anas (رضي الله عنه) that these people used to wait for the meal time and then went to the house of the Prophet (ﷺ) and sat talking among themselves until the meal was served so that they could join in. The first two verses were revealed to guide such people. These types of incidents occurred before the commandments about Hijab were revealed when men used to go freely into the houses of other people and their private quarters.

There are two narrations by Imam Bukhari regarding the circumstances surrounding the Revelation of the commandments about Hijab.

One has been narrated by Anas (ﷺ) that ‘Umar Bin Khattab (ﷺ) said to the Prophet (ﷺ): "O Prophet of Allah!, you receive all kinds of people at your home - good and bad; it would be better if you ask your wives to observe Hijab." Accordingly, this verse of Hijab was revealed.

There is a narration both in Bukhari and Muslim where ‘Umar Faruq (ﷺ) had said: My Lord agreed with me in three things: **1.** I said, "O Allah's Apostle! I wish we took the station of Prophet Ibrahim as our praying place (for some of our prayers)"; so came the Divine Inspiration: وَأَمْنًا وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مُصَلًّى "And take you (people) the station of Prophet Ibrahim as a place of prayer." (2:125) **2.** And as regards the (verse of) the veiling of women, I said, "O Allah's Apostle! I wish you ordered your wives to cover themselves from the men because both the good and bad ones talk to them"; so the verse of Hijab for women was revealed. **3.** Once the wives of the Prophet (ﷺ) became envious of each other (for the attention he gave to one of them) and banded together against him, and I said to them, "It may be if he [the Prophet (ﷺ)] divorced you (all) that his Lord (Allah) will give him, instead of you, wives better than you"; so a verse was revealed in exactly the same words.

There is another narration from Anas (ﷺ) in Bukhari: Narrated Anas Bin Malik (ﷺ): .....I knew about the Order of Al-Hijab (veiling of ladies) more than any other person when it was revealed. It was revealed for the first time when Allah's Apostle (ﷺ) had consummated his marriage with Zainab Bint Jahsh (ﷺ). When the day dawned, the Prophet was a bridegroom and he invited the people to a banquet; so they came, ate, and then left, all except a few who remained with the Prophet for a long time. The Prophet got up and went out, and I too went out with him so that those people might leave too. The Prophet proceeded and so did I till he

came to the threshold of ‘Aishah's dwelling place. Then thinking that those people might have left, he returned and so did I along with him and behold, they were still sitting and had not gone. So the Prophet again walked away and I walked along with him. When we reached the threshold of ‘Aishah's dwelling place he thought that they had left, and so he returned and I too returned along with him and found those people had left. Then the verse of Hijab was revealed يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتَ النَّبِيِّ ... (which he recited to me), and drew a curtain between me and him.

COMMANDMENT FOR WOMEN TO STAY HOME

To protect the chastity of women and to maintain the moral character of a society, the most important factor is to minimize free contact between men and women. The best way to ensure this is for women not to leave their homes unnecessarily. Their excessive outings and coming in contact with (Ghair-Mahram) men result in severe temptations, which is clearly evident in past and present ignorant societies. This is why the Holy Qur'an specifically commanded women to stay in their homes. Allah (ﷻ) says in Surah Ahzab, verses 32-33:

2.

يَا نِسَاءَ النَّبِيِّ لَسْتُنَّ كَأَحَدٍ مِنَ النِّسَاءِ إِنِ اتَّقَيْتُنَّ فَلا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلا مَعْرُوفًا ه وَقَرْنَ فِي بُيُوتِكُنَّ وَلا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأُولَى وَأَقِمْنَ الصَّلاةَ وَآتِينَ الزَّكَاةَ وَأَطِعْنَ اللَّهَ وَرَسُولَهُ إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (الاحزاب، ٣٣-٣٢)

“O Consorts of the Prophet! You are not like any of the (other) women; if you do fear (Allah), be not too complaisant of speech, lest one in whose heart is a disease

should be moved with desire; but speak you a speech (that is) just. And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance; and establish regular Prayer and give regular charity (Zakat); and obey Allah (﷾) and His Messenger. And Allah (﷾) only wishes to remove all abomination from you, you Members of the Family, and to make you pure and spotless." (33:32-33)

Two important commandments become clear from the above verses.

First, that women should not talk to (Ghair-Mahram) men unnecessarily or in a soft and sweet tone of voice, but rather in a straight forward and honorable manner, so that no one will misinterpret them or have any bad thoughts about them.

Imam Qurtubi writes in the interpretation of this verse:

Allah (﷾) has commanded Muslim women to talk in a straight forward and concise manner with (Ghair-Mahram) men. The tone of their voice should be devoid of softness and sweetness unlike the street women and uncivilized women of olden days who used to sweet talk men. A woman should be very careful while talking to (Ghair-Mahram) men even if they are members of her in-laws. She should speak in a firm voice without being loud. (Qurtubi, vol. 14, pp. 177-78)

Mufti Muhammad Shafi' writes in his interpretation:

فَلاَ تَخْضَعْنَ بِالْقَوْلِ means that even when it becomes necessary to talk to the (Ghair-Mahram) men, a woman should avoid the soft and attractive tone of voice which is part of her nature. What this means is that she should not speak in a way that might charm or attract the listener. As Allah (﷾)

said: فَيَطْمَعَ الّذِي فِي قَلْبِهِ مَرَضٌ "...be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire." Disease here refers to hypocrisy (Nifaq), total or partial. The true hypocrite (Munafiq) would indeed be expected to behave in such a manner, but some times one, who is otherwise a true believer, may also have an inclination towards the forbidden (Haram) which is also part of hypocrisy. A person, who has true Faith, can never be inclined towards the forbidden (Haram).

The main objective of this first part of the commandment is for women to acquire such a state of Hijab and an avoidance of (Ghair-Mahram) men that those of weak faith may not have any hope, or greed of any favours, from them. After this verse was revealed, some of the wives of the Prophet (ﷺ) used to cover their mouth with their hands to hide their natural voice while talking to strangers. ‘Amer Bin ‘As narrated from the Prophet (ﷺ):

أن النبي صلي الله عليه وسلم نهى أن تكلم النساء إلا بإذن أزواجهن (الطبراني)

"Indeed the Prophet (ﷺ) prohibited women to talk (to Ghair-Mahram men) without the permission of their husbands." (Tabrani)

The second important part of this commandment states that the best way for women to observe Hijab is to stay in their homes and not to come out without a valid necessity. Observing Hijab in this manner is known as Hijab Bil Buyut (observing Hijab by way of staying home).

Also apparent from this verse, is that women are created in a way that they can be contented and at peace only by staying within their houses, occupying themselves with home and family matters. The welfare and prosperity of the society

also depends on this. A woman's physical nature is not well suited for working outside the home like men to earn a living, and to face all the severe hardships associated with it, which only men have been equipped to deal with. This is why, in Islam, women have not been made responsible to earn a living. Her parents and brothers carry the responsibility to meet her material needs before her wedding, which is passed on to her husband after her marriage. This clearly shows how often Islam wants women to come out of their homes.

Another part of this verse, "...and make not a dazzling display, like that of the former Times of Ignorance...", tells us that before Islam, women used to roam about without Hijab freely, shamelessly and without any controls. Therefore, the earlier Interpreters of the Holy Qur'an interpreted these verses in light of the traditions of the former Times of Ignorance. When one reads those interpretations and compares them with the ignorance of the present times, it appears that today people have become even more ignorant than the men in those ancient times.

Mujahid and Qatadah say that the word Tabarruj in this verse means walking in a lewd way. Muqatil states that Tabarruj is when a woman only covers her head with her scarf without covering her neck and chest. Mubarrad says that Tabarruj is when a woman reveals her physical attractiveness which she is required to hide. Lais states that Tabarruj is when a woman does not hide the beauty of her face and her physical shape and considers it good to reveal it. Abu ‘Ubaidah (رضي الله عنه) says Tabarruj is when a woman exhibits her beauty and her body in a way as to cause sexual excitement in men. ‘Allamah Ibn Jauzi, after quoting the above statements, writes: I believe that coming out of her house and roaming about the streets in itself is sufficient to cause trouble, let alone exhibiting her beauty and her body. (Ahkamun-Nisa')

All of the above things, explained by the earlier interpreters under the definition of Tabarruj, are prevalent today. The daughters of the Muslim society today, with a few exceptions, have even gone far beyond. This is despite the fact that the Prophet (ﷺ) has said:

شرالنساءالمتبرحات وهن المنافقات لايدخل الجنته منهن الا مثل الغراب الأعصم (سنن بيهقى)

"The worse among the women are those who freely leave their homes without Hijab. They are hypocrites and few of these will enter paradise." (Sunan Al-Baihaqi)

It is to dissipate this Tabarruj that the Prophet (ﷺ), while accepting women in Islam, used to make them promise not to engage in Tabarruj. (Tabrani).

From the word Tabarruj in the above verse, it is also clear that if it is necessary for a woman to leave her house, she has to hide her beauty. This can be achieved by wearing a Burqa‘ or Jalbab that covers her entire body.

The advocates of women's freedom often object that the commandments of Hijab in this verse are only meant for the wives of the Prophet (ﷺ), who are the subjects of this verse, and, therefore, do not apply to all women.

In fact, if one reads the complete verse, it is clear that none of the five commandments in this verse are limited only to the wives of the Prophet (ﷺ). Even the commandments in the verses before and after it are also applicable to all Muslim women. In this verse, the first commandment is about the etiquette of speaking with Ghair-Mahram, then for women to stay in their homes, then to establish the Salat, then to pay the Zakat, and finally to obey Allah (سبحانه وتعالى) and His Prophet (ﷺ). Now, who can claim that the commandments

related to Salat, Zakat and obedience of Allah (ﷻ) and His Prophet (ﷺ) in this verse are also meant only for the wives of the Prophet (ﷺ) and that the rest of the women are exempt from these?

The truth is that these commandments are meant for all Muslim women, although apparently the first subjects of this verse were the wives of the Prophet (ﷺ). This has occurred in the Qur'an in many places where the initial address is specific to a person, but the commandment is applicable to all. Imam Abu Bakr Jassas writes in the interpretation of this verse:

This verse provides a clear argument that women are required to stay in their homes and it is forbidden for them to leave their homes... And all the etiquettes in this verse were taught to the wives of the Prophet (ﷺ) to safeguard their chastity. All Muslim women are required to follow these commandments. (Jassas, vol. 5, p. 230)

‘Allamah Ibn Kathir writes:

These are the etiquettes Allah (ﷻ) taught the wives of the Prophet (ﷺ) and since all the women of Muslim Ummah are required to follow their example, these commandments are applicable to all Muslim women. (Ibn Kathir, vol. 3, p. 483)

Besides, Allah (ﷻ) confirmed the purity and chastity of the wives of the Prophet (ﷺ) in an entire Ruku‘ of the Qur'an, clearly stating:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا (الاحزاب، ٣٣)

Allah (ﷻ) only wishes to remove all abomination from you, you Members of the Family, and to make you pure and spotless. (33:33)

When Allah (ﷻ) Himself confirmed their purity and chastity, can anyone expect them to engage in sweet talk with men while explaining to them matters of religion? When such a thing is not even thinkable, why then did Allah (ﷻ) give them these specific commandments? The answer is that Allah (ﷻ) wanted them to be aware of the natural attraction in a woman's voice and to make a conscious effort to change it with harshness while talking to men so that even this natural delicacy will not become apparent to Ghair-Mahram.

The following things are noteworthy here:

1. The wives of the Prophet (ﷺ) possess a high status among women. They were cleansed and purified by Allah. No one could even think of them indulging in any sinful activities.

2. و أزواجه أمهاتهم "They are the Mothers of the Ummah as Allah," proclaimed in Surah Ahzab, verse 6.

3. This proclamation was not merely out of respect for them, but as with real mothers, it was forbidden to marry any of them after the demise of the Prophet (ﷺ). Allah (ﷻ) said:

وَلا أَنْ تَنْكِحُوا أَزْوَاجَهُ مِنْ بَعْدِهِ أَبَدًا إِنَّ ذَلِكُمْ كَانَ عِنْدَ اللَّهِ عَظِيمًا
(الاحزاب،٥٣)

"....Nor that you should ever marry his widows after him at any time. Indeed that would be an enormity in the sight of Allah." (33:53)

4.People who spoke to the wives of the Prophet (ﷺ) were none other than the Companions whose piety Allah (ﷻ) Himself confirmed in the Qur'an saying: رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ "These are the ones who are happy with Me and I am happy with them (98:8)." Also: وَكُلًا وَعَدَ اللَّهُ الْحُسْنَى "...And all of them we forgave..." (57:10)

5.The conversations between the wives of the Prophet (ﷺ) and the Companions were nothing more than teaching and learning the matters of religion.

Despite the above facts, Allah (ﷻ) commanded the Consorts of the Prophet (ﷺ) to observe Hijab, and commanded the Companions to talk to them from behind a screen. Then, it is not difficult to see how important it would be for men and women to follow these commandments in this day and age.

BURQA‘ OR JALBAB

In the last verse, Muslim women were asked not to leave their homes without necessity. If they must, they should not go out boldly without Hijab like the women of the olden Days of Ignorance. Further, in Surah Ahzab, Allah (ﷻ) commanded them to use Jalbab when they came out of their homes:

3.

يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلابِيبِهِنَّ ذَلِكَ أَدْنَى أَنْ يُعْرَفْنَ فَلا يُؤْذَيْنَ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا

(الاحزاب،٥٣)

"O Prophet! Tell your wives and daughters, and the believing women that they should cast (Yudnina 'Alaihinna) their outer garments (Jalabib) over them; so that it is likelier that they will be known and not harmed; and Allah (ﷻ) is All-Forgiving, Most Merciful." (33:59)

This verse is a very important one among the verses revealed about Hijab, because it clearly states that hiding one's face is included in the commandment of Hijab. Therefore, the scholars and Interpreters of the Holy Qur'an have discussed this issue at great length.

Secondly, since this verse is not specifically addressed only to the Consorts of the Prophet (ﷺ), there is no room to make excuses regarding its applicability to all women.

Let us look at the literal meaning of the words *Jalbab* and *Yudnina 'Alaihinna* in this verse.

WHAT IS JALBAB?

Jalabib is the plural form of the word Jalbab. Many different interpretations have been made in explaining Jalbab. In his research of this word, 'Allamah Ibn Al-Manzur concludes:

Jalbab is actually the outer sheet or coverlet which a woman wraps around on top of her garments to cover herself from head to toe. It hides her body completely. (Lisan-ul Arab, vol. 1, p. 273)

The root word is *Jalbab* which is basically used for such things which completely cover something. For example, the blankets we use in cold weather or the darkness of the night which covers all things completely.

The word Jalbab is therefore used for that outer sheet which a woman wraps around on top of her clothes to hide herself from the eyes of strangers.

In interpreting the word, ‘Allamah Ibn Al-Hazam writes:

In Arabic language, the language of the Prophet (ﷺ), Jalbab is that outer sheet which covers the entire body. A piece of cloth which is too small to cover the entire body could not be called Jalbab. (Al-Muhalla, vol. 3, p. 217)

In describing it, Ibn Mas‘ud (رضي الله عنه) said that Jalbab is that sheet of cloth which is worn on top of the scarf. Ibn ‘Abbas (رضي الله عنه) described it as follows:

Allah (سبحانه وتعالى) commanded Muslim women to pull this sheet on top of them to cover their bodies except one eye, when it is necessary for them to come out of their home. (Ibn Kathir)

Imam Mohammed Bin Sirin said, "When I asked ‘Ubaidah Salmani (رضي الله عنه) the meaning of this verse and how the Jalbab was to be used, he demonstrated it to me by pulling a sheet of cloth over his head to cover his body, leaving his left eye uncovered. This was also the explanation of the word *‘Alaihinna* in this verse."

This verse clearly requires hiding of the face which supports the commandments in the verse of Hijab.

The second phrase in this verse which requires interpretation is *Yudnina ‘Alaihinna.* ‘Allamah Alusi writes:

(The root word) *Adna* literally means to bring something closer. Here it means to hang something close to you, or over you, since it is followed by *‘Ala* in the phrase. In my opinion, *Adna* followed by *‘Ala* points towards covering

themselves with the sheet hanging on top of them in a way so that they can see the road as they walk (Ruh-ul-Ma‘ani, vol. 22, pp. 88-89)

After quoting and discussing many interpretations, ‘Allamah Alusi concludes:

All the above discussions deal with explaining the gist (of the term). The apparent meaning of the word *‘Alaihinna* is clearly to cover one's body completely, although some have interpreted it to mean covering the head and the face, because in the olden Days of Ignorance, women usually left their faces uncovered.

HOW TO WRAP THE SHEET AROUND

Not only did the scholars of the Holy Qur'an clarify for us that, according to this verse, it is mandatory for women to wear Hijab and hide their faces, but they also explained exactly how the Jalbab should be worn. The greatest interpreter of the Holy Qur'an, Ibn ‘Abbas (رضي الله عنه), has been reported to have mentioned two ways of wearing Jalbab. The first one, where the sheet of cloth should be pulled over on top to cover the body with the exception of one eye, has been already mentioned above. The second method, which allows for keeping both eyes uncovered, has been reported by ‘Allamah Alusi as follows:

Ibn Jarir and Ibn Al-Munzir described the method of wearing the Jalbab according to Ibn ‘Abbas and Qatadah. The sheet should be wrapped from the top covering the forehead, then bringing one side of the sheet to cover the face below the eyes so that most of the face and the upper body is covered. This will leave both the eyes uncovered (which is acceptable under necessity). (Ruh-ul-Ma‘ani, vol. 22, p. 89)

Many other scholars, such as Mohammed Bin Sirin, ‘Allamah Ibn Jarir, Imam Suddi, Imam Abubakr Jassas, Imam Wahidi, and ‘Allamah Ibn Sa‘d Mohammed Bin Ka‘b Kurazi, have described the use of Jalbab in more or less the same way as the two ways described by Ibn ‘Abbas (رضي الله عنه).

In addition to the scholars mentioned above, all interpreters of the Holy Qur'an, from the time of the Prophet (صلى الله عليه وسلم) to the present day, have consistently adhered to the same interpretation of this verse, i.e., women are required to cover themselves when coming out of their homes and that hiding of the face is included in the Hijab. To quote all these scholars would make this document unnecessarily long, but following are some examples:

‘Allamah Ibn Jarir writes:

In this verse, Allah (سبحانه وتعالى) is commanding the Prophet (صلى الله عليه وسلم) to ask his wives, his daughters and to all Muslim women that they should not dress like slave girls leaving their heads and faces uncovered when they come out of their homes. Instead, they should cover themselves with a cloak covering their faces so that nobody will stand in their way and everyone will know that they are respectable folks. (Tafsir Ibn Jarir, vol. 22, p. 29)

‘Allamah Nishapuri writes:

In the early days of Islam, all women used to come out dressed in knee-length shirts and scarves as was the tradition in the former Days of Ignorance. There was no difference in the dresses of street women and those from respectable families. Then Allah (سبحانه وتعالى) commanded (Muslim women) to cover their heads and faces so that people would differentiate them from the street women. (Ahkam-ul Qur'an, vol. 4, p. 354)

‘Allamah Abu Hayyan states:

The advantage in observing Hijab is that these women are recognized as pious and respectable. Thus, the perverts would not be after them and the women would not have to face unpleasantness. Nobody will dare follow and make advances to a woman who has completely concealed herself as opposed to the one who has come out nicely decorated without Hijab; the malicious and evil-minded folks will associate great hopes with such women. (Al-Bahr-ul Muhit, vol. 7, p. 250)

These quotations are taken from some of the well-known Interpreters of the Holy Qur'an. Otherwise, almost all the scholars of the Holy Qur'an have been interpreting this verse to include hiding of the face in the commandment of Hijab. It is also noteworthy that among these scholars are the followers of all the four schools of thought. Thus, regardless of whether they are Hanafi, Shaf‘i, Humbali or Maliki, all include hiding of the face in the commandment of Hijab without any disagreement.

And, this is not a theoretical matter. We find from the Ahadith and other narrations that all women, including the wives of the Prophet (ﷺ), immediately implemented this commandment after the Revelation of this verse, and the use of Jalbab and Hijab by women quickly became the norm of the Muslim society. Actually, it was exemplary how readily the Muslim women obeyed and practiced it. Imam Abdul Razzaq narrated from Ummi Salamah (رضي الله عنها):

عن أم سلمه قالت لمانزل يدنين عليهن من جلا بيبهن خرج نساءالانصار
كان علي رؤوسهن الغربان من السكينه وعليهن اكسيه سوع يلبسنها
(روح المعاني، ج ٢٢، ص٨٩)

After the Revelation of this verse, the ladies of Ansar used to come out of their homes and walk with such dignity as if there were birds sitting on their heads (which would fly away if they walked any faster). And, they used to cover themselves with big black cloaks.

It should be noted here that the modern day Burqa‘ (which is used in some countries by Muslim women) also serves as Jalbab. It is this Hijab, customary among Muslim women since the beginning of Islam, which is now being abolished by those who have been influenced by the western thinking. To accomplish this, they interpret the Holy Qur'an and Ahadith according to their own desires thereby going astray themselves and leading others on the same path. May Allah (ﷻ) guide us and protect us from these mischiefs.

THE COMMANDMENT FOR PROTECTING GAZE AND HIDING ADORNMENT

Not only did Islam command women to stay home, to not talk to Ghair-Mahram men seductively, and to cover themselves with cloaks, it barricaded all those roads from where carnal excitement and bad thoughts may attack human beings. Thus, Allah (ﷻ) said (in the Holy Qur'an):

4.

قُلْ لِلْمُؤْمِنِينَ يَغُضُّوا مِنْ أَبْصَارِهِمْ وَيَحْفَظُوا فُرُوجَهُمْ ذَلِكَ أَزْكَى لَهُمْ إِنَّ اللَّهَ
خَبِيرٌ بِمَا يَصْنَعُونَ ه وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ
وَلا يُبْدِينَ زِينَتَهُنَّ إِلا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلَى جُيُوبِهِنَّ وَلا
يُبْدِينَ زِينَتَهُنَّ إِلا لِبُعُولَتِهِنَّ أَوْ آبَائِهِنَّ أَوْ آبَاءِ بُعُولَتِهِنَّ أَوْ أَبْنَائِهِنَّ أَوْ أَبْنَاءِ
بُعُولَتِهِنَّ أَوْ إِخْوَانِهِنَّ أَوْ بَنِي إِخْوَانِهِنَّ أَوْ بَنِي أَخَوَاتِهِنَّ أَوْ نِسَائِهِنَّ أَوْ مَا
مَلَكَتْ أَيْمَانُهُنَّ أَوِ التَّابِعِينَ غَيْرِ أُولِي الإِرْبَةِ مِنَ الرِّجَالِ أَوِ الطِّفْلِ الَّذِينَ لَمْ

يَظْهَرُوا عَلَى عَوْرَاتِ النِّسَاءِ وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ (النور، ٣١-٣٠)

"Say to the believing men that they should lower their gaze and guard their modesty; that will make for greater purity for them; and Allah (ﷻ) is well acquainted with all that they do. And say to the believing women that they should lower their gaze and guard their modesty; that they should not display their beauty and ornaments except what (must ordinarily) appear thereof; that they should draw their veils over their bosoms and not display their beauty except to their husbands, their fathers, their fathers-in-law, their sons, their step sons, their brothers or their brothers' sons, or their sisters' sons, or their women, or the slaves whom their right hands possess, or male servants free of physical needs, or small children who have no sense of the shame of sex; and that they should not strike their feet in order to draw attention to their hidden ornaments. And O you Believers! Turn you all together towards Allah, that you may attain Bliss."
(24:30-31)

Before going into the details of the commandments contained in the above two verses, it will be useful to know that the very first verse containing the commandments of Hijab was the one which was mentioned in the beginning of this chapter, i.e., the verse 53 of Surah Ahzab which was revealed at the time of the wedding of Zainab Bint Jahash (رضي الله عنها) to the Prophet (ﷺ). Scholars have estimated that this verse was revealed in either the 3rd or 5th year of Hijrah. Imam Ibn Kathir and 'Allamah Shaukani believed it to be in the 5th year of Hijra. However, there has been a consensus among all scholars about this verse being the very first one related to the commandments of Hijab.

The above two verses of Surah Nur were revealed at the time of the incident of Ifk which occurred upon the return of the Prophet (ﷺ) from the battle of Bani Al-Mustaliq. This battle took place in the 6th year of Hijra, which tells us that these two verses were revealed after the verses of Surah Ahzab. Thus, the commandments of Hijab were implemented when the verses in Surah Ahzab were revealed (which was a year before the above two verses).

These verses further contain the following commandments:

1. LOWERING THE EYES (GHADD AL-BASAR):
The word Yaghuddu in the above verses comes from the root word Ghadd which means to lower, to regulate, to suppress (Mufaradat-ul Qur'an). To lower the eyes in this context means to turn away the eyes from everything forbidden (Tafsir Ibn Kathir). Included in this is looking at a woman with bad intentions and also looking at a woman with no specific intention. As well, it includes looking at those parts of the body of a man or woman which are defined as private (Satr). However, necessities such as medical treatment, are exempt from it. Similarly, to peek into people's houses and to use the eyes in seeing all such things that the religion has forbidden are included under this commandment.

2. GUARDING THE MODESTY (PRIVATE PARTS):
This implies restraining oneself from all forbidden means to satisfy one's sexual desires. Included in this are adultery, rape, masturbation, homosexuality, lesbianism, etc.

With a little analysis, it becomes clear that the intent in these verses is to stop people from all forbidden means of satisfying sexual desires. The beginning and the end points were clearly pointed out (i.e., looking at others with bad intentions and guarding the private parts), and everything in

between automatically became part of this commandment. The sexual excitement and mischief indeed begins from freely looking at the opposite sex, and its potential end is indulging in adultery and rape. In between these extremes are sexual fantasies, lewd talk, touching, fondling, etc. ‘Allamah Ibn Kathir quotes ‘Ubaidah (رضي الله عنه):

كل ماعصى الله به كبيرة و قد ذكرالطرفن (تفسيرابن كثير)

“Everything which is in disobedience of Allah (سبحانه وتعالى) is a major sin. In this verse, the beginning and the end point of this sin have been identified.” (Tafsir Ibn Kathir)

3. CONCEALING THE BEAUTY AND ORNAMENTS:

What does the word Zinat mean? Maulana Muhammad Idris Kandhalvi writes in the interpretation of this verse:

Zinat means beautification, whether it is natural such as face, hands and body, or artificial and intentional such as, clothes, jewelry and make-up. All of these form the apparent beauty of a woman and are included in the meaning of إلا ما ظهر منها. All of these things, therefore, should be concealed from everyone except the Maharim (those who have been exempted). These have been described in the next verse. The commandments in this verse are mainly related to women's Satr, i.e., an explanation of what parts of a woman's body and her beauty must be concealed from others. In the next verse, exceptions have been listed about the people in front of whom she does not have to observe these restrictions. These are twelve. (Ma‘arif-ul Qur'an)

Mufti Muhammad Shafi's interpretation of this verse reads:

In the beginning of this verse, women were asked not to reveal their beauty. In this part of the verse, they have been asked to conceal their natural beauty as well by covering it with their scarves. The purpose here was also to eradicate the tradition, which was prevalent in the Days of Ignorance, whereby women use to put their scarves on their heads with the sides hanging on the back. This left their ears, neck, collar, and chest exposed. Therefore, Muslim women were asked here not to wear their scarves in this manner, but to wrap the two sides of it closely on top of their chests covering all these parts of the body.

Next, those men are described with whom Hijab is not required. There are two reasons for these exceptions.

First, there is no danger of any mischief from these men, as they are the Maharim. By nature, these men are the protectors of their women's honour. Second, they live with these women in the same house which also dictates that they be exempted from these restrictions. It is also important to remember that with the exception of the husband, Satr must be observed with the rest of these Maharim men. Exposing of Satr, which is not permissible even in Salat, is forbidden with the Maharim as well.

Eight Maharim and four other kinds of men have been exempted in this verse from the commandment of Hijab. Seven of these Maharim were mentioned before in the verse of Hijab in Surah Ahzab. Five other exceptions were mentioned in this verse.
It should also be kept in mind that the word Mahram has been used here in its common meaning and includes the husband. The interpretation of Mahram by the scholars, which means "a man with whom marriage is forbidden," is not meant here.

Husband: A wife is not required to observe Hijab of any part of her body with her husband. However, to look at the private parts unnecessarily is not preferable. ‘Aishah (رضي الله عنها) stated that the Prophet (ﷺ) never looked at her private parts nor did she look at his.

Father: The grandfather and the great grand- father are also included in this category.

Father-in-Law: The grand father-in-law and the great grandfather-in-law are included here as well.

Sons: The real sons.

Step-sons.

Real and step-brothers. However, cousin brothers, all of whom are considered Ghair-Mahram, are not included in this category.

Sons of the real or step brothers.

Sons of real and step sisters. Cousin Sisters are not included in here.

The above are the eight kinds of Maharim.

Women: Hijab does not need to be observed with other Muslim women either, but Satr cannot be exposed to them as well. However, for the purpose of medical treatment, it is permissible.

Their women attendants or servants: According to the majority of scholars, male servants are not included in this category. Hijab must be observed with male servants in the same way as with other Ghair-Mahram men.

Men who have no interest or desire for women: These are the men who, because of their mental or physical condition, have no interest or desire left in them for the opposite sex.

Immature children: Those who have not reached puberty and have not developed an interest or knowledge of the specific matters related to sex and women. Those children who have such knowledge and interest, regardless of their age, will not be included in this category.

4. CONCEALING THE SOUND: The fourth important issue that has been discussed in this verse pertains to the sound. Women have been asked not to walk with a heavy foot so as to draw attention of men through the sounds of their jewelry.

According to this, to attach any such things to the jewelry which make noise, or to wear jewelry on top of each other producing noise, or to walk in a way so as to create noise of the jewelry which may be heard by Ghair-Mahram men, are all forbidden.

From this verse, many jurists have inferred that if it is forbidden to have the Ghair-Mahram men hear the sounds made by pieces of jewelry, it is certainly forbidden for Ghair-Mahram men to hear the voice of women. That is why these jurists have included the voice of a woman in the definition of Satr.

Now whether the voice of a woman in itself is a part of her Satr is a controversial issue. Imam Shaf'i has not included it in the definition of Satr for women. There is a difference of opinion among the followers of Imam Abu Hanifah. Ibn Hammam has included it in Satr which is why it is not preferable for a woman to call Adhan. However, it is evident from Ahadith that the wives of the Prophet (ﷺ) spoke with

the Ghair-Mahram men from behind a curtain even after the Revelation of the verse of Hijab. From all of this, it seems that where it has the potential to create Fitnah (mischief) for both the men and women, it is forbidden. Where there is no such likelihood, it is permissible for a woman to speak with a Ghair-Mahram man. To be on the safe side though, it is preferable that women don't talk to Ghair-Mahram men unnecessarily.

Imam Jassas, in the interpretation of this verse, wrote:

When Allah (ﷻ) has included the sounds of jewelry worn by a woman in the expression of her beauty, it would also be forbidden for a woman to wear colourful and decorated outer garments (like a Jalbab or Burqa‘, when she is among the Ghair-Mahram men).

وَتُوبُوا إِلَى اللَّهِ جَمِيعًا أَيُّهَا الْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ "And O you Believers, turn you all together towards Allah, so that you may attain Bliss." After commanding men to lower their gaze and women to observe Hijab with Ghair-Mahram men, Allah (ﷻ) instructed all men and women to turn to Him for forgiveness for their shortcomings, and to make a firm determination not to disobey Allah (ﷻ) again. (Ma‘arif-ul Qur'an, vol. 6, p. 394)

A DANGEROUS MISUNDERSTANDING

In fact, all the above commands in these verses of Surah Nur are intended to prevent adultery and rape. Thus, these commands provide the best preventative strategies and treatment for the protection of men's and women's honour. Also, these commands are unsurpassable for shaping character and cleansing the inner self (Tazkiyah-i-Batin).

However, those whose eyes are blinded with the veil of sexual excitement and hunger are not able to see the beauty of these verses. These lovers of western values and prisoners of their own carnal desires, who wish to do away with these commands of maintaining the honour, try to present the meaning of the phrase, "Except what is apparent outwardly (or what must appear ordinarily)," in this verse in a way that suits their purpose. They claim that since some of the Companions and their followers have been reported to interpret this phrase as meaning the face and hands, it is, therefore, all right for women to roam around publicly with their faces uncovered. This is a misunderstanding which is being promoted for the sheer purpose of following the western values and obtaining freedom from the dictates of the religion.

As it has been explained before, the phrase, "Except what is apparent outwardly," is meant to clarify that a woman is allowed to expose her face and hands because some needs and circumstances necessitate it. It does not talk about those needs and circumstances. The next part of this verse, beginning with, "They should draw their veils over their bosoms and not display their beauty except....," describes the limits and boundaries of when and in front of whom may a woman expose her face and hands. It clearly states that women are not to expose their face and hands except in front of Maharim men.

Besides, if a woman's face and hands were exempt from the command of concealing her beauty and ornaments, then why was it necessary to list, in the next part of the verse, those people in front of whom she could expose her face and hands? The fact is that the verse, "They should not display their beauty and ornaments except what (must ordinarily) appear thereof," deals with the unexposable parts of a woman's body (Satr) and not with Hijab. The next part of the verse talks about Hijab and the people in front of whom

she can come freely with her face and hands exposed, i.e., without Hijab. Thus, the commentators of the Holy Qur'an, such as, Ibn ‘Abbas, Ibn Jarir and Ibn Kathir, have interpreted the verse accordingly. Ibn Kathir, for example, writes:

In this verse, Allah (ﷻ) listed the Maharim of a woman and said that although she could expose her beauty in front of these Maharim, but in doing so the intent must not be to show off her adornment. (Tafsir Ibn Kathir, vol. 3, p. 284)

Secondly, if women were allowed to go freely with their faces exposed in front of everyone, why was it necessary to command them to guard their eyes (Ghadd Al-Basar) - و قل وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ "And say to the believing women that they should lower their gaze"?

Third, if it was permissible for women to go freely in front of anyone with their faces exposed, why did Allah (ﷻ) commanded in Surah Nur to seek permission before entering a household. يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا "O you who believe! Enter not houses other than your own, until you have asked permission....." (24:27)

Fourth, Allah (ﷻ) commanded women: وَقَرْنَ فِي بُيُوتِكُنَّ وَلا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الأولَى "And stay quietly in your houses, and make not a dazzling display, like that of the former Times of Ignorance." If women could go around freely with their faces exposed, why was this command necessary?
Fifth, Allah (ﷻ) also commanded: وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ ذَلِكُمْ أَطْهَرُ لِقُلُوبِكُمْ وَقُلُوبِهِنَّ الْحَقِّ "And when you ask (his wives) for anything you need, ask them from behind a screen; that makes for greater purity for your hearts and for

theirs." (Surah Ahzab, v. 53) So, we find out that asking them from behind a screen maintains the purity of hearts and talking to them without any screen may cause contamination of hearts.

Sixth, even if a woman needs to talk to a man from behind a screen, she has been commanded to: فَلا تَخْضَعْنَ بِالْقَوْلِ فَيَطْمَعَ الَّذِي فِي قَلْبِهِ مَرَضٌ وَقُلْنَ قَوْلا مَعْرُوفًا "Be not too complaisant of speech, lest one in whose heart is a disease should be moved with desire." (Ibid. v. 32) If it was permissible for a woman to go freely in front of men, what was the need for this command?

Seventh, Allah (ﷻ) also commanded women: وَلا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِينَ مِنْ زِينَتِهِنَّ "And that they should not strike their feet in order to draw attention to their hidden ornaments" (Surah Nur, v. 31), because if their attention was drawn to them, it may excite their desires creating the possibility of Fitnah.

Now, in the light of all of the above, who, in their right mind, would claim that Islamic Shari‘ah which has attempted to close all possible ways to lewdness and sexual excitement and freedom, will permit women to go freely in front of all with their faces exposed, thereby reopening all those paths again?

SEEKING PERMISSION BEFORE ENTERING A HOUSE

With respect to Hijab, Islamic Shari‘ah also commanded not to enter each other's houses without seeking permission in order to preserve the privacy and sanctity of the household. Allah (ﷻ) says:

5.

يَا أَيُّهَا الَّذِينَ آمَنُوا لا تَدْخُلُوا بُيُوتًا غَيْرَ بُيُوتِكُمْ حَتَّى تَسْتَأْنِسُوا وَتُسَلِّمُوا عَلَى أَهْلِهَا ذَلِكُمْ خَيْرٌ لَكُمْ لَعَلَّكُمْ تَذَكَّرُونَ (النور: ٢٧)

"O you who believe! do not enter houses other than your own until you have asked permission and saluted the dwellers therein; that is best for you, (Allah (ﷻ) admonishes you) so that you may heed." (24:27)

One of the major reasons for the above commandment is also to ensure that the ladies of the house may move to the inner quarters of the house before a Ghair-Mahram stranger walks in.

FOR ELDERLY WOMEN

For elderly women, who no longer have sexual desires or the attraction, there is, however, some concession made in these requirements. Allah (ﷻ) says:

6.

يَا أَيُّهَا الَّذِينَ آمَنُوا لِيَسْتَأْذِنْكُمُ الَّذِينَ مَلَكَتْ أَيْمَانُكُمْ وَالَّذِينَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلاثَ مَرَّاتٍ مِنْ قَبْلِ صَلاةِ الْفَجْرِ وَحِينَ تَضَعُونَ ثِيَابَكُمْ مِنَ الظَّهِيرَةِ وَمِنْ بَعْدِ صَلاةِ الْعِشَاءِ ثَلاثُ عَوْرَاتٍ لَكُمْ لَيْسَ عَلَيْكُمْ وَلا عَلَيْهِمْ جُنَاحٌ بَعْدَهُنَّ طَوَّافُونَ عَلَيْكُمْ بَعْضُكُمْ عَلَى بَعْضٍ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمُ الآيَاتِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ه وَإِذَا بَلَغَ الأَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَأْذِنُوا كَمَا اسْتَأْذَنَ الَّذِينَ مِنْ قَبْلِهِمْ كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ وَاللَّهُ عَلِيمٌ حَكِيمٌ ه وَالْقَوَاعِدُ مِنَ النِّسَاءِ اللاتِي لا يَرْجُونَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ أَنْ يَضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجَاتٍ بِزِينَةٍ وَأَنْ يَسْتَعْفِفْنَ خَيْرٌ لَهُنَّ وَاللَّهُ سَمِيعٌ عَلِيمٌ ه (النور، ٦٠–٥٨)

"O you who believe! Let those whom your right hands possess and the (children) among you who have not come of age ask your permission (before they come to your presence) on three occasions: before the Fajr prayer, the time when you remove your clothes for the noonday heat, and after the Isha prayer; these are your three times of undress; outside those times it is not wrong for you, or for them, to move about attending to each other; thus does Allah (ﷻ) make clear the Signs to you; for Allah (ﷻ) is Full of Knowledge and Wisdom."

"But when the children among you come of age let them (also) ask for permission as do those senior to them (in age); thus does Allah (ﷻ) make clear His Signs to you; for Allah (ﷻ) is Full of Knowledge and Wisdom."

"Such elderly women as are past the prospect of marriage, there is no blame on them if they lay aside their (outer) garments provided they make not a wilful display of their beauty, but it is best for them to be modest, and Allah (ﷻ) is the One Who sees and knows all things." (24:58-60)

The first two verses above allow small children and slaves to move about freely in the house with the exception of the specified times. Thus, women are also free to be around them without their outer robes.

The third verse provides concession for such elderly women who no longer have any desire for marriage or attraction for men, and who can, therefore, take off their outer garments (Burqa', Hijab, robes, etc.) in front of men other than Maharim provided that they do not display their make-up. Although the concession was granted, it was reminded that the preferable thing to do is to be modest.

SUMMARY

In conclusion, all the verses mentioned above from the Holy Qur'an may be summarized as follows:

1. Women should not leave their homes unless it is absolutely necessary.

2. If they must leave their home, they should wrap themselves in outer cloaks (Burqa‘ or Jalbab) so as not to expose any part of their bodies.

3. Men and women should not look at each other without utmost necessity.

4. If men need to talk to women, they should do so from behind a screen (curtain).

5. When women need to talk to men, they should do so from behind a screen and not speak in a pleasant and overly friendly manner.

6. Women may keep their face, hands, and feet uncovered in front of Maharim normally, but they should not display the rest of their body parts and should maintain the requirements of Satr all the time.

CHAPTER TWO

EVIDENCE FROM AHADITH

Many Ahadith have already been mentioned in chapter one under the evidence from the Holy Qur'an. The purpose here is not to repeat those Ahadith, but to mention only a few more. To cover all the Ahadith in this regard is neither possible for an incapable person like me nor is it necessary, for I believe that even the evidence from the Holy Qur'an alone is sufficient for one who wishes to follow it; and for those who do not wish to abide by the Divine Law, even the largest collections of the Qur'anic Verses and Ahadith will not suffice. In these modern times, we witness that men and women gather together freely in the name of studying the Holy Qur'an and read these Commandments, but are completely unaffected by them. It is as if they make a mockery of Allah's Commandments by sitting together without any Hijab or partition. For such people, the Prophet (ﷺ) has been reported to have said, "Many who read the Holy Qur'an are such people that the Holy Qur'an itself curses them."

First of all, I will mention some Ahadith which show us how the female Companions of the Prophet (ﷺ) vigilantly observed Hijab. There was no difference among them in this regard. They observed Hijab with all men including the Prophet (ﷺ). They covered their entire bodies including their faces.

THE HIJAB OF THE FEMALE COMPANIONS OF THE PROPHET

In a long Hadith, 'Aishah (رضی اللہ عنہا) reports that:

1.

عن عائشه رضى الله عنها قالت اومت امراة من وراء ستر بيدها كتاب الى رسول الله ﷺ وسلم فقبض النبى ﷺ يده فقال ما ادرى ايد رجل ام يد امرة قالت بل يد امراة قال لو كنت امراة لغيرت اظفارك بالحناء

(ابوداؤد، نسائ)

A woman extended her hand from behind a curtain to hand a piece of paper to the Prophet (ﷺ). The Prophet (ﷺ) pulled his hand back and said, "I don't know if it is a man's or a woman's hand." She said that it was a woman's hand. The Prophet (ﷺ) responded, "If you were a woman, you would have coloured your nails with henna." (Abu Dawud, Nasai)

This Hadith is a clear evidence that the female Companions of the Prophet (ﷺ) used to observe Hijab in front of him, which is why the woman extended her hand from behind the curtain. If it was acceptable for women to come without Hijab in front of men, there was no need for it. Besides, if such Hijab was against the Shari'ah of Islam, the Prophet (ﷺ) would have certainly pointed it out to her so that it would not have led others astray.

OBSERVANCE OF HIJAB EVEN IN DISTRESS

2.

عن قيس بن شماس ﷺ قال جاءت امرأة الى النبى ﷺ يقال لها ام خلاد وهى منتقبه فسالت عن ابنها و هو مقتول فقال لها بعض اصحاب النبى ﷺ جئت تسالين عن ابنك و انت منتقبه فقالت إن ارزأ ابنى فلن ارزأ حيائ فقال رسول الله ﷺ ابنك له اجر شهيدين قالت ولم ذالك يارسول الله فقال انه قتله اهل الكتاب (ابوداؤد، ج١ ص٣٢٦)

Qais Bin Shammas (رضي الله عنه) reported that a female Companion of the Prophet (ﷺ), whose name was Ummi Khalid, came to see the Prophet (ﷺ) to inquire about her son who had been martyred in a battle. She was hiding her face behind a veil. One of the Companions asked her, "You have come to inquire about your martyred son and you have covered your face with a veil?" She responded, "I am distressed by the loss of my son, I don't wish to be distressed by the loss of my Haya[1] as well." The Prophet (ﷺ) said to her, "Your son will have the rewards of two martyrs." She asked him, "How come O Prophet of Allah?" He responded, "Because he was killed by the People of the Book." (Abu Dawud, vol. 1, p. 326)

From the above Hadith while it is evident that Ummi Khalid (رضى الله عنها) covered her face in front of the Companions and the Prophet (ﷺ), we also note how high a standard women had reached in following the Commandments of Hijab. This woman, despite the distress of losing her son, showed high loyalty to the Commands of Allah, and equated the possible distress of losing her Haya to losing her son.

We also learn from this Hadith that the Commands of Hijab are essential regardless of the circumstances of sorrow or happiness. Now a days some people believe that under distressing or jubilant circumstances, a person is exempt from following the Divine Law and he/she is not required to follow the Shari'ah. This is clearly a great ignorance. We see women attending funerals and even joining a funeral procession to the graveyard without Hijab, not

[1] Modesty, Shyness. As an Islamic term, *Haya* implies modesty and shyness a person feels before his own conscience and before Allah ﷻ.

observing Hijab in weddings, and traveling without Hijab. All of these are forbidden.

OBSERVING HIJAB WHILE MAKING BAI‘AH[2]

The Prophet (ﷺ) himself followed the Commands of Hijab with Ghair-Mahram women. Like men, women also used to make Bai‘ah with him. With men, he used to hold their hands in his while making Bai‘ah, but with women he made Bai‘ah from behind a curtain without holding their hands since holding a Ghair-Mahram woman’s hand is as equally forbidden as looking at her.

3.

عن اميمه بنت رقيقه رضى الله عنها قالت اتيت رسول الله ﷺ فى نسوة بايعنه على الاسلام فقلنا له يارسول الله ﷺ نبايعك على ان لا نشرك بالله شيأ ولا نسرق ولا نزنى ولا نقتل اولادنا ولا ناتى ببهتان نفترينه بين ايدينا وارجلنا ولا نعصينك فى معروف قال رسول الله ﷺ فيمااستطعن و اطقتن قالت فقلن الله و رسوله ارحم بنا من انفسنا هلم نبايعك يارسول الله فقال رسول الله ﷺ انى لا اصافح النساء انما قولى لمائة امرأة كقولى لامرأة واحدة او مثل قولى لامرأة واحدة (مؤطا امام مالك)

Umaimah (رضی اللہ عنہا) reported: I and some other women came to the Prophet (ﷺ) to make Bai‘ah on Islam. The women said, “O Prophet of Allah, we make Bai‘ah with you on the following conditions - that we will not associate anyone with Allah; that we will not steal; that we will not indulge in fornication and adultery (Zina), that we will not kill our offspring, that we will not wrongfully ascribe our illegitimate children to our husbands; and that we will not disobey you in doing

[2] An oath of allegiance to submit and obey.

good deeds." The Prophet (ﷺ) said to them, "And say that you will follow all these to the best of your ability." The women responded, "Allah and His Prophet are more merciful on us than we are on ourselves; make Bai'ah with us." The Prophet (ﷺ) said to them, "I don't shake hands with women; when I said to you (what I just said), it is as if I had said it to one hundred women." (Mu'atta Imam Malik, Chapter - Bai'ah)

With respect to making Bai'ah with women, 'Aishah (رضی اللہ عنہا) provides further clarification.

From among women, whoever agreed to these conditions, the Prophet (ﷺ) said to her, "I made Bai'ah with you." By Allah, his hands never touched a woman's hand even at the time of making Bai'ah with them. He used to make Bai'ah with women verbally and then he used to say to them: قد بايعتك "I made Bai'ah with you." (Bukhari, the Book of Tafsir)

Both of these Ahadith clearly show that the Prophet (ﷺ), the mentor of all mankind, never touched a woman's hand even at the time of making Bai'ah. When women came to him for this purpose, he made Bai'ah with them verbally. When they insisted upon holding his hand, he told them: انی اصافح النساء "I do not shake hands with women." When Bai'ah may be made verbally with women, why should one hold their hands?

OBSERVING HIJAB IN FRONT OF THE COMPANIONS OF THE PROPHET

It is clear from the above Ahadith that the female Companions observed Hijab strictly, even in front of the

Prophet (ﷺ). Similarly, the Wives of the Prophet (ﷺ), although considered as the Mothers of the Ummah, observed strict Hijab in front of all the Companions of the Prophet (ﷺ). Thus, 'Aishah (رضی اللہ عنہا) states in the detailed Hadith about the incident of Ifk:

4.

فخرجت معه بعد ما انزل الحجاب.... فلما اخذوا براس البعير فانطلقوا به فرجعت الى المعسكر و ما فيه داع و مجيب قد انطلق الناس فتلفعت بجلبابى ثم اضطجعت فى مكانى اذ مربى صفوان بن المعتل السلمى و كان قد تخلف عن المعسكر لبعض حاجاته فلم يبت مع الناس فراى سوادى فاقبل حتى وقف على فعرفنى حين رأنى و كان قد رأنى قبل ان يضرب الحجاب فاستيقظت باستر جائه حين عرفنى فخمرت وجهى بجلبابى

(مسلم)

I accompanied the Prophet (ﷺ) to the battle of Ifk after the Revelation of the Verses of Hijab..... I arrived back at the army camp after he left with my camel. There was no one left to call or answer. Everyone had left with the army. I covered myself with my shawl and lied down. A little while later, Safwan Bin Mu'attal passed by me. He was left behind due to some personal reason and had not spent the night with the rest. When he saw me, he came near and recognized me as he had seen me before the Revelation of the Verses of Hijab. He recited loudly, "Inna Lillahi Wa Inna Ilaihi Rajiun.[3]" His voice woke me up and I covered my face immediately with my shawl. (Muslim, Book of Taubah)

[3] A verse from the Holy Qur'an meaning: We all belong to Allah and to Him shat we return. This verse is recited upon facing distressful events.

This Hadith proves in many ways that the Wives of the Prophet (ﷺ) used to observe Hijab.

First, the reason why ‘Aishah (رضی اللہ عنہا) was left behind in the jungle when the army left, was clearly the fact that their Hijab was not limited to Burqa‘ or wrapping a shawl around. Instead, they used to travel in a palanquin (Haudaj) mounted on a camel’s back. In this incident, when the army was ready to march, the servants carried the Haudaj and mounted it on the camel thinking that ‘Aishah (رضی اللہ عنہا) was in it (she had a very slim built in those days), while she had left the Haudaj in the dark to answer the call of nature. Thus, the army left and she was left alone in the jungle. The servants could not look inside the Haudaj to ensure that she was there because it was no longer permissible to do so after the Revelation of the Verses of Hijab.

This incident also strongly confirms the fact that women generally used to stay in their homes and used the Haudaj while travelling, which served as an enclosure for them.

The statement by ‘Aishah (رضی اللہ عنہا) that Safwan Bin Mo‘attal recognized her because he had seen her before the Commandments of Hijab, also points to the fact that it was no longer possible for anyone to see the Wives of the Prophet (ﷺ) after these Commands were revealed. She also stated that as soon as she woke up by his voice, she covered her face with her shawl which clearly proves that it was necessary to cover her face as part of Hijab.

The fact that the Wives of the Prophet (ﷺ), in spite of being considered the Mothers of the Ummah, used to observe Hijab is also evident from the incident of Safiyah’s (رضی اللہ عنہا) wedding to the Prophet (ﷺ). Anas (رضی اللہ عنہ) narrates:

The Prophet stayed for three nights between Khaibar and Madinah and was married to Safiyah. I invited the Muslims to his marriage banquet (Walimah) and there was neither meat nor bread in that banquet but the Prophet ordered Bilal to spread the leather mats on which dates, dried yogurt and butter were put. The Muslims said amongst themselves, "Will she (i.e. Safiyah) be one of the Mothers of the Believers, (i.e. one of the Wives of the Prophet) or just (a lady captive) of what his right-hand possesses." Some of them said, "If the Prophet makes her observe the Hijab, then she will be one of the Mothers of the Believers (i.e. one of the Prophet's Wives), and if he does not make her observe the Hijab, then she will be his lady slave." So when he departed, he made a place for her behind him (on his camel) and made her observe the Hijab. (Bukhari)

The above Hadith clearly shows that the Companions of the Prophet (ﷺ) commonly knew that a free woman was required to observe Hijab. Thus, if he asked her to observe Hijab, she would be his wife; otherwise she would be a slave girl. If Hijab had not become customary by then, the Companions would have never thought of this criteria.

HIJAB FOR WOMEN SERVANTS

Another thing which should be clearly understood here is that the slave girls or lady captives mentioned in the above Hadith means, women who get captured as prisoners of war in a battle with unbelievers and are distributed among the soldiers to be looked after. These women become legal slave women. In the present time, there are no such slaves - men or women.

The women who are employed to work as household aids do not fall in the category of women slaves. They are required to observe Hijab in the same way as a free woman.

OBSERVING HIJAB DURING MEDICAL TREATMENT

Hijab should be observed even during the medical treatment as best as possible. Jabir (﵁) narrates:

5.

عن جابر ﵁ ان ام سلمه رضى الله عنها استاذنت رسول الله ﷺ فى الحجامة فامر ابا طيبة ان يحجمها قال حسبت انه كان اخاها من الرضاعة او غلاما لم يحتلم (مسلم)

Once Ummi Salamah (رضى الله عنہا) asked permission from the Prophet (ﷺ) for Hajamah[4]. The Prophet (ﷺ) asked Abu Taiba to Cup Ummi Salamah. Jabir (﵁) said, "I think the Prophet (ﷺ) asked Abu Taiba to cup Ummi Salamah because either he was her foster brother or a young boy." (Muslim)

This Hadith points to the need for Hijab even during medical treatment, because if it was not necessary Jabir (﵁) would not have clarified that Abu Taiba was Ummi Salamah's foster brother or a young boy.

In this day and age, we see that even in the homes where women observe Hijab, they become quite careless about it when seeking medical treatment. The above Hadith points out that even for medical treatment, one should attempt to go to a Mahram where possible. If one is not available, then a Ghair-Mahram may provide treatment as well.

[4] Cupping: The application of a cup shaped instrument to the skin to draw blood for the purpose of bloddletting.

TO UNCOVER SATR[5] FOR MEDICAL TREATMENT

It is permissible to uncover Satr for the purpose of medical treatment, but only as much as absolutely necessary according to this important principle of Shari‘ah: الضرورة تقدر بقدرالضرورة. For example, if the doctor can do with checking the pulse and asking for symptoms, he would not be permitted to touch or see any thing else. Similarly, if there is a wound in the arm or ankle, he may see only that part which is affected. If eyes, nose or mouth need to be examined, only those may be uncovered and not the entire face. These restrictions will also be applicable to a doctor who is Mahram for the patient, because even he may not look at the entire body of a Mahram woman. She is not permitted to uncover her back, her front, or her thighs even in front of Maharam. Therefore, if the wound is on one of these body parts, the doctor will be permitted to examine only the place of wound regardless of whether he is a Mahram or not. This may be accomplished by using old clothes with a hole made at the place of wound. Since a woman is not permitted to uncover any parts of her body between the navel and the knees in front of even other women; therefore, even a lady doctor will be permitted to examine these places only as needed through clothes with openings made at the required places. It should also be remembered that while the doctor is examining the patient, the relatives who are present are not permitted to observe those parts; except for such a person who is lawfully permitted to see those body parts. For example, if the doctor is examining the ankle and if the father or a brother is present, they may observe it as it is not unlawful for a Mahram to observe the ankle of a Mahram woman.

[5] The whole body of a woman, except her face, hands and feet, is included in the definition of *Satr*. A woman is not allowed to uncover her *Satr* even before her father, uncle, brother or son, and during Salah.

It should be clearly understood that all the above applies to the medical treatment of men as well, as it is not permitted for men to uncover their body parts between the navel and the knee in front of other men. Therefore, if the doctor needs to examine a man's buttocks or give a shot in the behind, he must only see as much of the body part as is absolutely necessary.

HIJAB UNDER IHRAM

There is such an emphasis on Hijab in Islamic Shari'ah that even in the state of Ihram, it is necessary to observe Hijab.

6.

عن عائشه رضی الله عنها قالت كان الركبان يمرون بنا و نحن مع رسول الله ﷺ محرمات فاذا حاذوا بنا سدلت احدانا جلبابها من رأسها على وجهها فاذا جاوزونا كشفناه (ابوداؤد، ج۱ ص۲۵٤)

'Aishah (رضی اللہ عنہا) narrated that we were with the Prophet (ﷺ) in the state of Ihram (during Hajj). When men passed by us, we used to pull our shawls down in front of our faces; and when they passed us, we used to lift the shawls up. (Abu Dawud, vol. 1, p. 254)

Due to a lack of knowledge, many people believe that Hijab is not necessary in the state of Ihram because it is not permissible to have clothes or anything else touch the face while one is in Ihram. Such beliefs are obviously due to their ignorance as it is clear from the above Hadith that Hijab is necessary even in the state of Ihram. However, there is a slightly different way to observe Hijab during Ihram. For example, wearing a hat with a projected flap around and wearing a veil on top of it in a way that the veil does not touch the face. This is how Hijab is observed by a

number of women in the state of Ihram. The Wives of the Prophet (ﷺ) also covered their faces with their shawls in front of Ghair-Mahram during Ihram.

There is a similar Hadith narrated by Fatimah Bint Mundir. She stated, "In the state of Ihram, we used to cover our faces with our shawls. Asmah (رضی اللہ عنہا), the daughter of Abubakr Siddiq (رضي الله عنه), was also with us and she did not stop us from this." (Mu'atta Imam Malik) That is, she did not say to them that it was forbidden to cover their faces during Ihram and that it was not permissible.

In another Hadith, 'Aishah (رضی اللہ عنہا) narrated that a woman should hang her shawl in front of her face in the state of Ihram (Fath-ul Bari, Book of Hajj).

HIJAB WITH IN-LAWS

People who live in the same household get so close to each other that at times they don't think about the principles of Shari'ah. Therefore, Hijab is often not observed with the brothers-in-law; although there is a strong emphasis on observing Hijab with them.

7.

عن عقبة بن عامر رضي الله عنه قال قال رسول الله ﷺ اياكم والدخول على النساء فقال رجل يارسول الله ارأيت الحمو قال الحمو الموت (بخاری، مسلم)

'Uqbah Bin 'Amir (رضي الله عنه) narrates that the Prophet (ﷺ) once said, "Do not go near Ghair-Mahram women." One man asked him, "O Prophet of Allah, what is the Command about the in-laws of a woman?" The Prophet (ﷺ) responded, "The (dangers in not observing Hijab with) in-laws are like death." (Bukhari, Muslim).

The most noteworthy thing in the above Hadith is the fact that the Prophet (ﷺ) compared the men of in-laws to death. This means that a woman should be even more careful in observing Hijab with her brothers-in-law. Although a woman is required to observe Hijab with all Ghair-Mahram men, to avoid coming in front of the brothers-in-law without Hijab is as important as it is to avoid death.

The reason for this is that since these men are considered part of the family, they freely enter the ladies quarters and are frequently even invited in, becoming too close which at times results in illegitimate affairs. The poor husband considers them part of his household and does not even think about stopping them from freely mixing with his wife. But, when they come to his house frequently and if the husband is frequently away, all kinds of seemingly impossible things may occur. It is not as easy for a neighbour to kidnap a woman from his neighbour's house as it is easy for a brother-in-law to kidnap or abuse his sister-in-law.

It is because of these reasons that the Prophet (ﷺ) has strongly advised to strictly observe Hijab with the in-laws and to avoide men among the in-laws as one avoids death. Similarly, men of the in-laws have been instructed not to freely mix with their sisters-in-law and not to look at these women.

MODESTY (HAYA) AND HONOUR

All the Ahadith mentioned above were about observing the Hijab - covering the face and the entire body. The Islamic Shari'ah has not stopped at giving the Commandments of Hijab, it has also clarified every such thing which directly relates to these Commandments and, with the slightest carelessness, may result in vulgarity and shamelessness. In

other words, many such things have also been forbidden in order to close the doors to indecency and lewdness.

Modesty and maintaining one's honour are of primary importance in preserving the moral fibre of any society. This is why modesty has been called the ornament of a woman, which protects her from many sins and which prevents ill-intentioned men from daring to have bad thoughts about her. This modesty has been made part of her nature to safeguard her from being abused by immoral men.

8.

عن ابن عمر ﷺ عن النبى ﷺ قال ان الحياء والايمان قرناء جميعا فاذا رفع احدهما رفع الآخر (بيهقى فى شعب الايمان)

'Abdullah Bin 'Umar (ﷺ) narrated that the Prophet (ﷺ) said, "Indeed Haya (Modesty) and Iman are Companions. When one of them is lifted, the other leaves as well." (Baihaqi, Shu'abul Iman)

In another Hadith, the Prophet (ﷺ) has said that Haya is part of Iman. (Muslim, vol. 1, p. 47)

Once the Prophet (ﷺ) saw a man admonishing his brother about Haya. The Prophet said to this man, "Indeed Haya is part of Iman." (Ibid.)

In another Hadith, the Prophet (ﷺ) has said, "Only good things result from Haya."

In another Hadith he has said, "When lewdness is part of any thing, it becomes defective; and when Haya is part of any thing, it becomes beautiful." (Tirmizi, vol. 2, p. 122)

In one Hadith, the Prophet (ﷺ) said, "Haya and trustworthiness will be the first things to go from this world; therefore, keep asking Allah for them." (Baihaqi, Firdaus Al-Dailmi)

The truth is that Haya is a special characteristic of a Mu'min[6]. People who are ignorant of the teachings of the Prophet (ﷺ) do not concern themselves with Haya and Honour. Haya and Iman are interdependent; therefore, either they both exist together or they both perish. Thus, the Prophet (ﷺ) has said in one Hadith, "When there is no Haya left in you, then do as you please."

Today, vulgarity and all its ingredients have become common place even among well-known Muslims in the zeal of imitating the non-believers. It is these people who have been struggling to bring Muslim women out of Hijab into immodesty and indecency. They have adopted the lifestyle of the Christians more than the traditions of the Prophet (ﷺ). Such people are in a dilemma. On the one hand, they desire to freely look at the half-clad bodies of the Wives and daughters of other Muslims on the streets; and on the other hand, they do not have the courage to deny the teachings of the Holy Qur'an and Ahadith. Neither can they say that they have given up Islam, nor can they bear to see Muslim women observing Hijab. Actually, indulging in indecency for a long time has killed their sense of honour and modesty which Islam has commanded to preserve. It is this natural desire of maintaining one's honour which compels men to protect the respect and honour of their women.

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[6] A faithful Muslim who diligently practices faith.

9.

عن مالك بن احيمر ﷺ قال سمعت رسول الله ﷺ لا يقبل الله من الصقور يوم القيمة صرفا ولا عدلا قلنا يارسول الله و ماالصقور قال الذى يدخل على اهله الرجال (كشف الاستار عن زوائدالبرار، ص١٨٧)

Malik Bin Uhaimir reported that he heard the Prophet (ﷺ) saying that Allah (ﷻ) will not accept any good deeds or worship of an immodest and vulgar person. We asked, "O Prophet of Allah! Who is immodest and vulgar?" He replied, "A man whose wife entertains Ghair-Mahram men." (Kashf-ul Astar 'An Zawaid-ul Barar, p. 187)

In another Hadith, the Prophet (ﷺ) has said, "There are three people who will neither go to the Heaven nor will smell even the fragrance of it: first, a man who adopts the appearance of a woman; second, an alcoholic; and third, a Dayyus." People asked, "O Prophet of Allah! Who is a Dayyus?" He replied, "One who tolerates indecency and immorality in his woman." In another narration, his reply has been worded, "One who does not maintain honour and decency in his wife." (Tafsir Ayat-ul Ahkam, vol. 2, p. 167)

In yet another narration his reply was: Dayyus is a person who does not care who is visiting his wife. (Tabrani, Jam'ul Fawaid, vol. 1, p. 400)

In one Hadith, it has been said that no one has a better sense of honour than Allah which is why he has forbidden lewdness. (Bukhari)

Once Sa'd Bin 'Ubadah (رضي الله عنه) said, "I will not hesitate killing my wife with my sword if I see her with a strange

man." The Prophet (ﷺ) said to the audience, "Are you surprised at Sa‘d’s sense of honour? I have a higher sense of honour than Sa‘d and Allah has it even higher than me."

In another Hadith, the Prophet (ﷺ) has said, "I have a sense of honour. Only a person with a darkened heart is deprived of a sense of honour." (Ihya ‘Ulum Al-Din) This is to say that a person’s exceeding indulgence in indecency results in a loss of wisdom and the ability to differentiate between good and bad.

TO GO OUT WITHOUT NECESSITY

With respect to societal purity and Hijab, the Islamic Shari‘ah also commands that women should not leave their homes without necessity to reduce the probability of getting into mischief (Fitnah).

10.

عن ابن عمر رضي الله عنه عن رسول الله ﷺ قال المرأة عورة فانها اذا خرجت استشرفهاالشيطان وانها لا تكون اقرب الى الله منها فى قعر بيتها

(طبرانی)

Ibn ‘Umar (رضي الله عنه) **quoted the Prophet** (ﷺ) **as saying: Women are to be kept in hiding. Indeed when she leaves her home, Shaitan keeps an eye on her. Certainly a woman is closest to Allah when she is in her home.** (Tabrani)

Truly, a woman is safe from all the mischief until she stays in her home. When she steps out of her home without necessity, she is highly capable of becoming a tool of Shaitan. This is why it has been said in one Hadith that

when a woman comes in front of a Ghair-Mahram, she comes in the guise of Shaitan. (Abu Dawud, vol. 1, p. 292)

In another Hadith, Mu‘az (رضي الله عنه) reported the Prophet (ﷺ) as saying: Protect yourselves from the mischief of women, because Iblis[7] is a very wise hunter; he hunts very successfully through women. (Firdaus Al-Dailmi, Mirqat, vol. 6, p. 190)

In one Hadith, the Prophet (ﷺ) said, "For men, I have not found any mischief (Fitnah) more harmful than women." (Bukhari, Muslim)

In another Hadith, he said, "This world is sweet and attractive, and Allah has made you His deputy here. He watches over you to see how you conduct yourselves. You should protect yourself from the love of this world and from the mischief (Fitnah) of women, because the very first mischief in Bani Israil was caused through women."

It is a necessary condition for women, in order to preserve their modesty and honour, that they stay in their homes and not step out unnecessarily for fun and to roam around in the market place.

Ali (رضي الله عنه) narrates that once the Prophet (ﷺ) asked the Companions, "What is the best thing for a woman?" Nobody answered. Later when I went home, I asked Fatimah the same question. She replied, "The best thing for a woman is to protect herself from the eyes of men." I told the Prophet (ﷺ) Fatimah’s answer. He replied, "Indeed, Fatimah is a part of me." (Kashf-ul Astar, p. 150)

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[7] A name of the Shaitan.

In another Hadith, the Prophet (ﷺ) has said, "The best deed of the women of my Ummah is contentment and withdrawal from men." (Shara'i Hijab, p. 30)

There is so much emphasis placed on women to stay in their homes that their open participation in the important worship like Salat and necessities like funerals and burials is not considered desirable.

OFFERING SALAT AT HOME

As it has been mentioned previously, it is permissible for women to come out of their homes when necessary. And, since Salat is a necessity, it is permissible for them to go to the Masjid (mosque) provided that they cover themselves properly and do not wear perfume and noisy ornaments. In spite of this permission, the Prophet (ﷺ) pronounced that it is better for them to offer their Salat at home.

11.

عن عبدالله ابن مسعود رضي الله عنه عن النبى ﷺ قال صلوة المرأة فى بيتها افضل من صلوتها فى حجرتها و صلوتها فى مخدعها افضل من صلوتها فى بيتها (ابوداؤد، ج١ ص٢)

'Abdullah Bin Mas'ud (رضي الله عنه) narrated that the Prophet (ﷺ) said, "It is better for a woman to offer her Salat in her bedroom than in the living room; and it is better for her to offer her Salat in her living room than in her courtyard." (Abu Dawud, vol. 1, p. 84)

In another Hadith, Ummi Salamah (رضی اللہ عنہا) has reported the Prophet (ﷺ) as saying: the best Masajid (mosques) for women are the innermost rooms of their houses. (Musnad Ahmad)

In one Hadith, the Prophet (ﷺ) said, "The most likeable Salat of a woman to Allah is the one which she offers in her house privately and in a dark place." (Ibn Khuzaimah)

Ibn ‘Umar (رضي الله عنه) narrated this saying of the Prophet (ﷺ): "A woman’s Salat which is offered in her privacy is 25 times better than her Salat with congregation." (Kanz Al-Ummal)

This has been exaggerated to the point that it was said that for a woman offering her Salat at home is even better than offering in Masjid-al-Haram and Masjid-al-Nabawi where offering one Salat is better than offering 100,000 Salats and 50,000 Salats respectively. Therefore, in Ahadith we find a story of a female Companion of the Prophet (ﷺ), Ummi Sa‘dia (رضی الله عنها), who came to the Prophet (ﷺ) and said, "O Prophet of Allah! I wish to offer my Salat with you in congregation in the Masjid (mosque)." The Prophet (ﷺ) replied, "I know how much you desire to offer your Salat behind me in congregation, but offering the Salat in the innermost part of your house is better than offering it in the living room, and offering Salat in the living room is better than offering it in your courtyard, and offering Salat in the courtyard is better than offering it in your neighborhood Masjid (mosque), and offering your Salat in the neighborhood Masjid (mosque) is better than coming to my Masjid (mosque)." (Musnad Ahmad). In Ibn Khuzaimah, this narration also includes the statement that after Ummi Sa‘dia heard the Prophet (ﷺ), she set aside a place in the innermost and darkest corner of her house for Salat and offered her Salat there as long as she lived.

‘Urwah (رضي الله عنه) narrated this saying of ‘Aishah (رضی الله عنها): The women of Bani Israil used to make wooden sandals which they wore to their places of worship, and they used to

provide attractions for men; so, Allah forbade them to go to the Masjid (mosque). (Musnad Abdur Razzaq)

In another Hadith, we find this saying of ‘Aishah (رضی اللہ عنہا): If the Prophet (ﷺ) would have seen the attitude of women which they adopted after him, he would have surely stopped them from coming to the Masjid (mosque) as the women of Bani Israil were stopped. (Muslim)

PARTICIPATION IN JIHAD

The best of the worships is to sacrifice one’s life in the path of Allah. However, Islamic Shari‘ah has not preferred participation of women even in Jihad, as they may earn the rewards of Jihad without actually participating in it.

12.

عن انس رضی اللہ عنہ قال جئن النساء الى رسول الله ﷺ فقلن يارسول الله ذهب الرجال بالفضل والجهاد فى سبيل الله فما لنا عمل ندرك به عمل المجاهدين فى سبيل الله فقال رسول الله ﷺ من قعدت منكن فى بيتها فانها تدرك عمل المجاهدين فى سبيل الله (مسند بزار)

Anas (رضی اللہ عنہ) reported that once a group of women came to the Prophet (ﷺ) and said, “O Prophet of Allah! Men have reaped all the rewards of participating in Jihad; show us a deed which would help us reach the rewards of the Mujahidin.” The Prophet (ﷺ) replied, “Any one of you who stays in her home protecting her modesty and honour will receive the rewards of Jihad.” (Musnad Bazzar)

Once ‘Aishah (رضی اللہ عنہا) asked the Prophet (ﷺ), "O Prophet of Allah! we consider Jihad the best of the deeds; should we not participate in it as well?" He replied, "Women’s Jihad is to go for Hajj (Pilgrimage)." (Bukhari)

In another Hadith, Abu Qatadah (رضی اللہ عنہ) has reported the Prophet (ﷺ) as saying: Jihad, Friday prayer, and going to the cemetery for burials are not required of women. (Tabrani)

ETIQUETTES OF EMERGING FROM HOME

From the above Ahadith, it is sufficiently clear that Islamic Shari‘ah wants women to emerge from their homes as little as possible. The Shari‘ah provides a number of etiquettes for when they need to come out. Among these, Hijab and covering of face have been covered in detail previously.

The Use of Perfume and Ornaments: An important etiquette is not to come out wearing fragrance and ornaments.

13.

عن میمونه بنت سعد رضی الله عنها و کانت خادمةالنبی ﷺ قالت قال رسول الله ﷺ مثل الرافلة فی الزینة فی غیر اهلها کمثل ظلمة یوم القیمة نور لها (الترمذی)

Maimunah Bint Sa‘d (رضی اللہ عنہا), who was one of the Prophet’s servants, reported him as saying: “A woman who decorates herself for anyone else other than her husband is like such a darkness in the Day of Judgment which has no light in it.” (Tirmidhi)

The women who decorate themselves, freely participate in parties with men, and are considered these days the life of the parties, have been pronounced as the darkness of the parties by the Prophet (ﷺ).

In another Hadith, Maimunah Bint Sa'd narrated that the Prophet (ﷺ) said, "Allah remains displeased with a woman who emerges from her home wearing perfume and gives men the opportunity to look at her, until she returns home." (Tabrani)

The Prophet (ﷺ) has also said, "A woman who passes by men wearing perfume so that they will be entertained, is committing adultery; and so are those eyes who look upon her. (Nasai, Ibn Khuzaimah)

'Aishah (رضى الله عنها) narrated that once a woman of the Muzainah tribe came to the Prophet (ﷺ) in the Masjid (mosque). She was dressed fashionably and was walking with dalliance. The Prophet (ﷺ) said to the audience, "O people! Stop your women from dressing fashionably and from walking in the Masjid (mosque) with dalliance. Because, Bani Israil were not condemned until their women began to decorate themselves and come to their Masjid (mosque) walking with dalliance." (Ibn Majah)

Abu Hurairah (رضي الله عنه) reported that once I saw a woman who was wearing very strong perfume and a tight dress. I asked her: O servant of Allah, are you coming from the Masjid (mosque)? She said: Yes. He said to her: I have heard my beloved Abul Qasim (ﷺ) saying, 'Allah does not accept the Salat of a woman who comes to pray wearing perfume, until she goes home and takes a bath as she does after coition.' (Abu Dawud, vol. 2, p. 219)

Emerging from Home without Husband’s Permission:
It is also one of the etiquette for women not to leave their homes without the permission of their husbands.

14.

عن معاذ ﵁ قال قال رسول الله ﷺ لا يحل لإمرأة تومن بالله واليوم الآخر ان تأذن فى بيت زوجها الا بإذنه ولا تخرج و هو كاره ولا تطيع فيه احدا

(مستدرك حاكم، طبرانى)

Mu‘az (﵁) narrates that the Prophet (ﷺ) has said, “It is not permissible for any woman who believes in Allah and the Day of Judgment to allow anyone to enter her husband’s house, or to leave home without her husband’s permission; and that she should not obey anyone else in this regard.” (Mustadrak Al-Hakim, Tabrani)

The principle of asking the husband’s permission to go out greatly assists a woman to maintain her honour and virtue. Women who go out wherever they want and invite into their homes whomever they want without their husband’s permission, are more likely to lose their honour and character ending up deeper and deeper in a life of sin.

Anas (﵁) reported the Prophet (ﷺ) as saying: "Any woman who leaves home without her husband’s permission, Allah remains displeased with her until she returns home, or until her husband is pleased with her." (Kanz Al-Ummal)

In another Hadith narrated by ‘Umar (﵁), we find that the Prophet (ﷺ) said, "Women should not talk to Ghair-Mahram men without their husband’s permission." (Tabrani)

Travelling Alone: To protect the honour of women, the Shari'ah has commanded women to be accompanied by Maharim men when they are travelling, so that they can be protected from mischiefs.

15.

عن ابى سعيد ﷺان النبى ﷺ قال لا يحل لإمرأة تومن بالله واليوم الآخر ان تسافر سفرا فوق ثلاثة ايام فصاعدا إلا ومعها ابوها او اخوها او زوجها او ابنها او ذومحرم منها (ابوداؤد، ترمذي، ابن ماجه)

'A**bu Sa'id Khudri** (ﷺ) **reported that the Prophet** (ﷺ) **said,** "**Any woman who believes in Allah and the Day of Judgement should not travel alone for three days or more except when accompanied by her father, brother, husband, son or any other Mahram man.**" (Abu Dawud, Tirmizi, Ibn Majah)

The limit of three days, in Shari'ah, signifies any travel where it becomes permissible to offer Qasr Salat.

Ibn 'Abbas (ﷺ) narrated that the Prophet (ﷺ) said, "No man should be with any woman alone, nor should a woman travel without a Mahram." One man, who heard this, got up and said, "O Prophet of Allah! I have been enlisted in the army to go to such and such battles, but my wife has left for Hajj." The Prophet (ﷺ) replied, "Go and perform Hajj with your wife." (Bukhari)

Walking on the Street: One of the etiquettes for women to emerge from their homes is for them to walk separately from men. The best way to achieve it is to walk on the side of the street.

16.

عن ابى اسيد انصارى ﷺ انه سمع رسول الله ﷺ يقول و هو خارج من المسجد فاختلط الرجال مع النساء فى الطريق فقال للنساء استاخرن فانه ليس لكن ان تحققن الطريق عليكن بحافات الطريق فكانت المرأة تلصق بالجدار حتى ان صوبها ليتعلق بالجدار (ابوداؤد، بيهقى)

A**bu Usaid Ansari** (ﷺ) **reported that once the Prophet** (ﷺ) **came out of the Masjid (mosque). On the street men and women were walking very close together. When he saw this, he said,** "**O women! Get in the back. You should walk on the side of the street rather than in the middle.**" (Abu Dawud, Baihaqi)

The narrator reported that afterwards the women became so careful about walking on the sides of the streets that their clothes rubbed against the walls on the sides of the streets.[8]

'Abdullah Bin 'Umar (ﷺ) narrated that the Prophet (ﷺ) said, "It is not permissible for women to emerge from their homes except in dire necessity; and they should not walk on the street except on the sides." (Tabrani)

Anas Bin Malik (ﷺ) narrated that the Prophet (ﷺ) was once going somewhere. In the street, there was a woman walking in front of him. He asked her to walk on a side. She replied, "The road is quite wide." The Companions of the Prophet became quite annoyed. He said to them, "Leave her alone; she is a rebel." (Jami-'ul Usul, vol. 6, p. 660)

[8] The streets of Madinah in those days were very narrow with houses on both sides.

In another Hadith, ‘Abdullah Bin ‘Umar (﵁) narrated that the Prophet (ﷺ) prohibited a man to walk between two women. (Abu Dawud)

GUARDING THE EYES

To create a virtuous society and to protect it from sexual anarchy, the Shari‘ah, among other things, has commanded to safeguard the eyes. This is because the eyes serve as a messenger. Not guarding the eyes is the first sign of moral decay.

17.

عن عبدا بن مسعود ﵁ قال قال رسول الله ﷺ الإثم حوازالقلوب و مامن نظرة للشيطان فيها مطمع (بيهقى)

‘Abdullah Bin Mas‘ud narrated that the Prophet (ﷺ) said, “The desires and the sins sway the hearts; and Shaitan has high expectations of the eye which is raised to look at a Ghair-Mahram.” (Baihaqi)

In one Hadith Qudsi, the Prophet (ﷺ) reported that Allah says, "Looking at a Ghair-Mahram is one of the poisoned arrows of Shaitan. Whosoever will stop it (looking at Ghair-Mahram) because of fearing me, I will bless him with such Iman, the sweetness of which he will feel in his heart." (Tabrani, Mustadrak Al-Hakim) This also means that as a punishment of looking at Ghair-Mahram, Allah takes away the sweetness of Iman from a Mu’min.

In another Hadith, the Prophet (ﷺ) has said, "On the Day of Judgement, molten lead will be dropped in the eyes of a person who lustfully looks at a woman’s beauty." (Az-Zawajir)

The Prophet (ﷺ) has said in one Hadith, "Lower your gaze and protect your honour; otherwise, your faces will be darkened." (Tabrani)

In one Hadith, he said, "Don't sit and wait on the roadside; and if you must, then protect your eyes from looking at the Ghair-Mahram passing by." (Muslim)

To safeguard one's eyes and the effort it takes to control one's desires (Nafs) is an on-going good deed which the Prophet (ﷺ) has encouraged in many different ways. For example, he said, "There are three kinds of men whose eyes will not see the hell-fire. One, the eye which is busy watching the enemy during Jihad in the path of Allah; second, the eye which cries with the fear of Allah; and third, the eye which is held from looking at what Allah has forbidden." (Majma'uz-Zawaid)

In another Hadith, the Prophet (ﷺ) said, "A Muslim who accidently looks at the beauty of a woman and, instead of continuing to look at her, lowers his gaze will be rewarded by Allah with such worship, the sweetness of which he will clearly feel." (Musnad Ahmad)

The Prophet (ﷺ) has also said, "If you guarantee me six things, I will guarantee Paradise for you: 1) When you speak, do not lie; 2) Do not breach your trust; 3) Do not break a promise; 4) Lower your gaze; 5) Protect your hands from oppression; and 6) Guard your honour." (Musnad Ahmad, vol. 5, p. 323)

In one Hadith, the Prophet (ﷺ) said, "Be very clear that Allah curses the person who looks at Ghair-Mahram and exhibits himself/herself in front of them." (Mishkat, p. 270)

This Hadith provides a lot of other details. In principle, it denounces all forbidden gazes. It not only condemns the person who is gazing but also the one who is willfully showing off himself or herself. A person who opens any such part of his/her body, which is not permissible to look at by others, and the one who looks at it, both deserve to be cursed.

Willfully Going to a Place Where Hijab is not being Observed: In the interpretation of the above Hadith, the following circumstances are also included where men and women would deserve to be cursed by Allah.

Any woman who goes out to the market place or any other public place without Hijab and the Ghair-Mahram men who gaze at her.

A woman who stands in her balcony, window or sun deck without Hijab where she can see and be seen by Ghair-Mahram men.

In weddings, the bridegroom who goes in the ladies section, where he can see and be seen by Ghair-Mahram women.

A woman who uncovers any part of her body between the navel and just below the knees in front of another woman. Similarly, a man who uncovers these parts of his body in front of another man.

A woman who uncovers any part of her body in front of her Maharam, such as her father, brother, etc. Today in many westernized homes, women, following the footsteps of their western sisters, wear short dresses with underwears which leave their thighs and legs visible to all men in the home including the male servants (who, by the way, should not

be allowed to come in the ladies quarters). Thus, all men and women of the household become deserving of the curse by Allah.

Lastly, it should be understood about Ghadd Al-Basar (guarding the eyes) that it is not permissible to intentionally look at Ghair-Mahram, but if one unintentionally looked at one, he/she should not continue to stare or to have a second look. Thus, we find in a Hadith narrated by Jarir Bin ‘Abdullah Bajali (رضي الله عنه) that he asked the Prophet (ﷺ) about the sudden and unintentional glimpse (at a Ghair-Mahram). He replied, "Turn your eyes away." (Muslim, Tirmizi) In another Hadith, the Prophet (ﷺ) said to Ali (رضي الله عنه), "O Ali! You have a large share in the Paradise. Do not look at a Ghair-Mahram again after the first unintentional look. The unintentional look is forgiven." (Musnad Bazzar)

BEING ALONE WITH GHAIR-MAHRAM MAN

When a Ghair-Mahram man and woman live together or meet in privacy, it often results in illegitimate and immoral conduct. This is why the Shari‘ah has forbidden it to prevent corruption.

18.

وعن عمر رضي الله عنه عن النبى ﷺ قال لا يخلون رجل بامرأة إلا كان ثالثهما الشيطان (ترمذى)

‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said, “When a Ghair-Mahram man and woman meet in privacy, the third one present is Shaitan.” (Tirmizi)

We know that Shaitan’s job is to lead people astray. When a man and woman are meeting together in privacy, he is there to emotionally excite them and to invite them to

engage in unbecoming conduct. This is why the Prophet (ﷺ) has prohibited it. It is necessary to emphatically follow this prohibition. Even elders, teachers, mentors, and cousins should strongly avoid being with Ghair-Mahram in privacy. Doing so is sinful.

'Amr Bin Al-'As (رضي الله عنه) narrated that the Prophet (ﷺ) prohibited them to visit women without their husband's permission.[9]

In another Hadith, the Prophet (ﷺ) said, "Do not visit women in the absence of their husbands because Shaitan circulates inside you like your blood." (Tirmizi)

In one Hadith, the Prophet (ﷺ) said, "After today, nobody should visit any woman in the absence of her husband unless he is accompanied by a few other men."

The Prophet (ﷺ) has also said, "Do not visit the Wives of Mujahidin while they are away from their homes." (Kashf-ul Astar, p. 216)

Jabir (رضي الله عنه) narrated a Hadith where the Prophet (ﷺ) said, "Beware, no one should spend a night alone in a house with a single (divorced or widowed) woman unless he is married to her, or happens to be her Mahram." (Muslim)

In the above Hadith, it is prohibited for any man to spend a night alone in a house with a Ghair-Mahram woman. This prohibition is based on foresight and wisdom. In principle, it is prohibited for a Ghair-Mahram man and woman to be alone together under all circumstances, but the specific

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[9] This and the following two Ahadith pertain to the circumstances that necessitate *Ghair-Mahram* men visiting women. Under all such circumstances, *Hi*jab must be observed.

prohibition of spending a night alone under one roof has been separately mentioned, because in the darkness of night where others are not likely to witness any thing, the opportunities for misconduct are greater. Again, all the Ghair-Mahram relatives, such as cousins and brothers-in-law, are also included in this prohibition. Often, women do not take precaution with these men and go in front of them without Hijab unhesitantly. This prohibition is both for men and women. Men have been addressed in the Hadith, because they are stronger and may not be easily deterred by a woman.

'Allamah Nawawi writes in the Sharah Muslim that the reason why divorced and widowed women were separately mentioned in this Hadith is that due to being alone, these women become easy prey for men who are looking to marry or have bad intentions otherwise. They will not dare to visit single girls because they protect themselves and are also protected by their parents.

BATHING IN PUBLIC SHOWERS

Among the Commandments provided to safeguard the honour and purity of women, an important one is for them not to take showers or bath in public showers.

19.

عن جابر ﷺ ان النبی ﷺ قال من کان یومن باللہ والیوم الآخر فلا یدخل الحمام بغیر ازار و من کان یومن باللہ والیوم الآخر فلا یدخل حلیلته الحمام و من کان یومن باللہ والیوم الآخر فلا یجلس علی مائدة تدارعلیه الخمر (ترمذی، نسائ)

Jabir (ﷺ) narrates that the Prophet (ﷺ) said, "Whosoever believes in Allah and the Day of Judgment

should not enter a public shower without covering his Satr; and whosoever believes in Allah and the Day of Judgment should not take his wife into a public shower; and whosoever believes in Allah and the Day of Judgment should not sit in a place where people are drinking wine." (Tirmizi, Nasai)

'Aishah (رضی اللہ عنہا) reported that the Prophet (ﷺ) had forbidden both men and women to enter public showers. Later, he granted permission to men with the condition that they would enter a public shower covering their Satr.

In another Hadith, Ummi Darda (رضی اللہ عنہا) reported that once she met the Prophet (ﷺ) when she was returning after taking a bath in a public shower. He asked me, "O Ummi Darda! Where are you coming from?" I replied, "From the public shower." He said, "I swear by the One who has my life in His Hand, any woman who takes off her clothes anywhere else but her home, disgraces herself with Allah." (Musnad Ahmad, vol. 6, p. 362)

Qari Mohammed Tayyab writes in his book Shara'i Pardah: Are the public showers in hotels, clubs, gyms, swimming pools, parks and schools today any better than those public bathing facilities in the olden days? Girls are regularly sent to these places without any protection of their elders resulting in many unfortunate incidents. Is it not a mirror image of (women) displaying themselves in the Days of Ignorance (before Islam), which is strictly forbidden in Qur'an?

LOOKING AT MEN

As men have been commanded not to look at Ghair-Mahram women, similarly women have been asked to abstain from looking at Ghair-Mahram men.

20.

وعن ام سلمه رضى الله عنها قالت انها كانت عند رسول الله ﷺ و ميمونه اذ اقبل ابن ام مكتوم فدخل عليه فقال رسول الله ﷺ احتجبا منه فقلت يارسول الله اليس هو اعمى لا يبصرنا فقال رسول الله ﷺ افعمياوان انتما الستما تبصرانه (احمد، ترمذي، ابوداؤد)

Ummul Mu'minin Salamah (رضی اللہ عنہا) **reports: Once I and Maimunah were with the Prophet** (ﷺ) **when suddenly 'Abdullah Bin Ummi Maktum entered the house. Knowing that 'Abdullah was blind, we did not observe Hijab and continued to sit there. The Prophet** (ﷺ) **said, "Observe the Hijab in front of him." I asked, "O Prophet of Allah! Isn't he blind? He can't see us." He replied, "Are both of you blind as well? Can't you see him?"** (Ahmad, Tirmizi, Abu Dawud)

It is clear from the above Hadith that women should not look at men as much as possible, as has also been mentioned in the Holy Qur'an: "Say to the believing women to lower their gaze....." (Surah Nur, v. 30). 'Abdullah (رضي الله عنه) was a blind and very pious Companion of the Prophet (ﷺ), and both the Wives of the Prophet (ﷺ) were very pious as well. In spite of this, the Prophet (ﷺ) asked them to observe Hijab in front of him.

ADOPTING THE WAYS OF THE OPPOSITE SEX

In order to prevent sexual corruption and moral anarchy, the Islamic Shari'ah has given separate and specific Commands to men and women for governing themselves which are sensible and in harmony with their nature.

21.

و عن ابن ابى مليكة ﵁ قال قيل لعائشه رضى الله عنها ان امرأة تلبس النعل قالت لعن رسول الله ﷺ عليه الرجلة من النساء

(ابوداؤد، ج۲ ص۲۱۰)

Ibn Abi Mulaikah (﵁) reported that once somebody asked 'Aishah (رضى الله عنها) about a woman who used to wear men's shoes. 'Aishah (رضى الله عنها) replied, "The Prophet of Allah has cursed a woman who adopts the ways of men." (Abu Dawud, vol. 2, p. 210)

Tamim Dari (﵁) narrated that he heard the Prophet (ﷺ) prohibiting women from wearing men's hats and shoes as well as from going to men's gatherings and from wearing men's trousers and shirts. (Kashfun Ni'mah, vol. 1, p. 163)

Abu Hurairah (﵁) reported that once an eunuch, who had coloured his hands and feet with henna, was brought to the Prophet (ﷺ). The Prophet asked who this person was. People told him that he imitates women. The Prophet (ﷺ) ordered that he be exiled from Madinah. (Abu Dawud)

Ibn 'Abbas (﵁) narrated that the Prophet (ﷺ) cursed the men who adopt the looks of women, and the women who adopt the ways of men; and that he asked us to throw them out of our homes. (Bukhari)

It is clear from the above Ahadith that the Prophet(ﷺ) utterly disliked men who wear ladies' clothes and behave effeminately as well as women who wear men's clothes and behave like men.

It also does not make any sense for men to look and behave like women or vice versa. But today, we choose not to

follow the advice of our beloved Prophet (ﷺ). Instead, we follow the models provided to us by Europe and America's non-believers. We blindly adopt their fashions and dresses and, in doing so, consider ourselves modernized and respectable, even if such behaviour brings us the curse and displeasure of Allah. May Allah give us the wisdom and courage to follow the Guidance of His beloved Prophet (ﷺ). Whatever Allah and His Prophet (ﷺ) have given us is entirely for our own benefit.

COMMANDMENTS ABOUT DRESS

It seems proper at this point to briefly explain the Commandments of Shari'ah about the dress for men and women, and to show how undesirable nudity is in Islam, for this matter is also related to Hijab.

It is required in Shari'ah for men and women to cover those parts of the body which are known as Satr. After Iman, the first obligation on a Muslim is to cover these parts of his/her body. This has been an obligation since the beginning of man and it has been an obligation in the Shari'ah of all the Prophets. Even before the man was sent to this earth, when Allah took away the dress of Paradise from Adam (a.s.) and Hawwa (a.s.) as a result of disobeying Allah's Command not to taste the fruit of the forbidden tree, both of them covered their Satr with leaves. Thus, it even seems to be a part of human nature and instinct to cover the private parts of his/her body.

In the Shari'ah of all the Prophets, from Adam (عليه السلام) to Muhammad (ﷺ), it has been obligatory to cover the Satr. There might have been minor differences in the limits and determination of the parts that must be covered, but it is universally accepted that covering certain parts of the body has been a part of the Shari'ah of all the Prophets. Each

man and woman is obliged to follow this Command regardless of whether somebody is watching him/her or not. Thus, if a person is offering his/her prayers in the nude on a dark night where there is no one to watch him, his/her prayer has been declared unanimously unacceptable by the jurists. Similarly, if one is offering his/her prayer in a place where nobody is watching him and if his/her Satr becomes exposed during the prayer, the prayer becomes invalid.

Prohibition of Nudity and Requirement of Satr: Allah has pronounced clothes as a blessing in the Holy Qur’an, and has clearly stated that they serve the purpose of covering those parts of human body which a person instinctively considers wrong to expose. Nudity has been considered derogatory in many Ahadith as well.

22.

عن ابن عمر ﵁ ان رسول الله ﷺ قال اياكم والتعرى فان معكم من لا يفارقكم إلا عندالغائط و حين يفضى الرجال الى اهله فاستحيوهم و اكرموهم (ترمذي)

Ibn ‘Umar (﵁) narrated that the Prophet (ﷺ) said, “Save yourself from nudity because two angles are with you all the time, except when you go to the toilet or engage in sexual intercourse; so, be bashful of them and respect their presence.” (Tirmizi)

In one Hadith, the Prophet (ﷺ) has said, "I prefer falling from the sky and breaking into pieces than to look at anybody’s Satr or to have somebody look at mine." (Mabsut Sarkhasi)

Abu Sa‘id Khudri (﵁) narrated that the Prophet (ﷺ) said, "No man should look at the Satr of another man and no

woman should look at the Satr of another woman. Also, no man should be with another man under one piece of cloth and no woman should be with another woman under one piece of cloth." (Muslim)

Bahz Bin Hakim (رضي الله عنه) narrated that his grandfather once asked the Prophet (ﷺ), "O Prophet of Allah! With whom should we observe the Satr?" He replied, "Protect your Satr from everyone except your wife and your slave-women." I asked, "O Prophet of Allah! Sometimes a person is alone." He replied, "Allah is more deserving of bashfulness from you." (Tirmizi)

Ibn ‘Abbas (رضي الله عنه) reported that he was told (by the Prophet) not to walk around naked exposing the Satr. (Az-Zawajir)

Once the Prophet (ﷺ) passed by the grazing place of camels which were given as Sadaqah. He saw the shepherd lying naked in the sun. The Prophet (ﷺ) immediately dismissed him and said, "No shameless person should work for us." (Mabsut Sarkhasi)

Once the Prophet (ﷺ) was going somewhere when he saw a servant publicly taking a bath in nude. He said to him, "I don’t find you bashful with Allah. Consider yourself dismissed. We don’t need your service." (Az-Zawajir)

Nudity has been denounced to the extent that a husband and wife, even while having intercourse, have been asked to observe the etiquette of Satr and not to be completely naked like donkeys. (Ibn Majah)

It should be kept in mind that Satr for a man begins from his navel to just below his knees, while the entire body of a woman with the exception of her face, palms and feet are

included in Satr in front of a man, and from her navel to just below her knees in front of another woman.

Clothing: The Shari‘ah has not determined a specific type of clothing to be worn by all. People may choose their clothes depending upon the climatic conditions and other needs. However, the important etiquettes Islam has given us about the code of dressing are as follows.

a. The clothes should cover the Satr completely.

b. They should not be made of such materials through which the body may be seen.

c. They should not be so tight fitting that the shape of the body is exposed. Such tight clothes, instead of covering the Satr and maintaining self-dignity, serve more to show off the body and provide sexual excitement.

d. Men should not wear clothes made out of silk.

e. Men and women should not wear clothes of the opposite sex.

Tight and See Through Clothes: If the dress is made of such materials through which the body may be seen, it is often more exciting than total nudity. This is why wearing clothes made of such materials have been prohibited.

23.

عن اسامه بن زيد ﵁ قال كسانى رسول الله ﷺ قبطية كشيفة كانت مما اهدى له دحيه الكلبى فكسوتها إمرأتى فقال رسول الله ﷺ مالك لا تلبس

القبطيه فقلت يارسول الله كسوتها إمرأتى فقال مرها ان تجعل تحتها غلالة فانى اخاف ان تصف حجم عظامها (مسند احمد، بزار)

Usamah Bin Zaid (ﷺ) narrated: The Prophet (ﷺ) gave me a relatively thick piece of material known as Qibtiyah which was presented to him by Dahyah Kalabi. I gave that material to my wife. The Prophet (ﷺ) asked me, "How come you did not wear the Qibtiyah?" I replied, "O Prophet of Allah! I gave it to my wife for her dress." He said, "Ask her to make a lining for it; I am afraid (because of being quite thin) it may not cover the frame of her body." (Musnad Ahmad, Bazzar)

'Aishah (رضى الله عنها) narrated: Once my sister Asma came to visit me. She was wearing a dress made of some thin Syrian material which you now call Saffak. When the Prophet (ﷺ) saw her, he said, "These are the kinds of clothes which have been prohibited in Surah Nur (because they show off your beauty)." He then asked Asma to change into something different. I asked him, "O Prophet of Allah! Why did you say to my sister what you did?" He replied, "'Aishah, when a girl is grown up, she should not expose any part of her body except her face and palms." (Baihaqi, vol. 7, p. 86)

In another Hadith, Dahyah Kalabi (ﷺ) narrated: Once the Prophet (ﷺ) was presented with some material from Egypt called Qibtiyah. He gave me a piece of it and said, "Make a shirt for you from this and give the rest to your wife to make her scarf, but ask her to put a lining underneath so that her body cannot be seen through it." (Abu Dawud, vol. 2, p. 212)

Once ‘Aishah’s (رضى الله عنها) cousin, Hafsah Bint Abdul Rahman, came to visit her. She was wearing a scarf made of thin material. ‘Aishah (رضى الله عنها) took it and ripped it up and gave her one of her own scarves made of thicker material. (Mu’atta Imam Malik)

On another occasion, some women from the tribe of Banu Tamim came to visit ‘Aishah (رضى الله عنها). They were wearing dresses made of very thin material. When ‘Aishah (رضى الله عنها) saw them, she said, "If you are Mu’min, this is not a type of dress suitable for Mu’min women. But, if you are not Mu’min, then do as you please." (Qurtubi, vol. 14, p. 244)

Abu Hurairah (ﷺ) narrated that the Prophet (ﷺ) once said, "Two kinds of folks would be in the worst situation in Hell. First, those officials who would carry with them whips looking like the tails of cows, and they would use them for whipping people. Second, those women who would be naked despite wearing clothes (due to wearing see-through and tight clothes); they would attract strangers (men) towards them and will themselves be attracted to them. Their heads will be hanging on a side like the humps of fast camels. They will neither enter Paradise nor would even smell the fragrance of it despite the fact that the fragrance of Paradise will reach far distances." (Muslim)

In another Hadith, Ibn ‘Umar (رضي الله عنه) narrated that the Prophet (ﷺ) said, "In the last days of my Ummah, there will be women who would be naked despite wearing clothes; their heads (due to their hair styles) would look like the humps of slim fast camels. If you see them, curse them, because they will be deprived of the Mercy of Allah. If there were to be another Ummah after you, these women of yours will

be their servants in the same way as the women of the previous Ummah serve you." (Musnad Ahmad)

TOUCHING GHAIR-MAHRAM WOMEN

It is not permissible to look at Ghair-Mahram women due to the danger of creating Fitnah. Similarly, it is also not permissible to touch a Ghair-Mahram woman, because there the danger of creating Fitnah is even greater.

24.

عن معقل بن يسار رضي الله عنه **عن رسول الله** ﷺ **قال لأن يطعن فى رأس احدكم بمخيط من حديد خير له من ان يمس إمرأة لا تحل له** (طبرانى، بيهقى)

Ma‘qal Bin Yasar (رضي الله عنه) **narrated that the Prophet** (ﷺ) **said, "It is better that a steel nail is driven into your head than for you to touch a woman who is not permissible for you.**" (Tabrani, Baihaqi)

There is another narration in which the Prophet (ﷺ) has been reported to have said, "A man who touches a woman who is not legitimate for him in any way, will have a burning coal placed on his palm on the Day of Judgement." (Mabsut, vol. 10, p. 152)

In another Hadith, the Prophet (ﷺ) has said, "Protect yourself from visiting a Ghair-Mahram woman in privacy. I swear by the One who has my life in His Hand, when a man visits a (Ghair-Mahram) woman in privacy, Shaitan is always between them. It is better for any one of you to collide with a pig covered completely in mud than to rub your shoulder against the shoulder of a woman who is not permissible for you." (Tabrani)

DESCRIBING OTHER WOMEN'S ATTRIBUTES TO HUSBAND

Describing another woman's virtues, especially her physical attributes, may cause undesirable thoughts and sometimes may lead to a secret attraction and desire for the other woman. Therefore, the Shari'ah has prohibited women to describe other women's attributes to their husbands.

25.

عن ابن مسعود ﷺ قال قال رسول الله ﷺ تباشرالمرأة المرأة حتى تصفها لزوجها كانه ينظر اليها (بخاري، ابوداؤد)

'Abdullah Ibn Mas'ud (ﷺ) narrated that the Prophet (ﷺ) said, "A woman should not look at or touch another woman so that she may describe this woman to her husband in such a way as if he was actually looking at her." (Bukhari, Abu Dawud)

Mulla Ali Qari wrote in the interpretation of the above Hadith: The scholars of Islam have also deduced from this Hadith that describing the attributes of something is just like seeing it. Thus, when a woman begins to describe another woman to her husband, it is as if she is helping him to visualize that woman, which may mentally arouse him and may even lead him into the forbidden zone.

This tells us that even thinking about and imagining the looks of a Ghair-Mahram woman is forbidden in Shari'ah. In one Hadith, the Prophet (ﷺ) has said, "A man, who thinks about the body of a woman under her clothes until he can visualize her shape, will not even smell the fragrance of Paradise." (Albahr-ul Ra'iq, vol. 8, p. 218)

WEARING NOISY ORNAMENTS

Just as looking at women's bodies is sexually exciting for men, listening to their voice and the sound of their trinkets may also arouse men. We have previously discussed, in the interpretation of some Qur'anic Verses, how a woman should speak to strange men.

26.

عن بنانة رضى الله عنها مولاة عبدالرحمن بن حيان ا نصارى كانت عند عائشه اذ دخلت عليها بجارية و عليها جلاجل يصوتن فقالت لا تدخلنها على إلا تقطعتن جلاجلها سمعت رسول الله ﷺ يقول لا تدخل الملائكة بيتا فيه جرس (ابوداؤد، مشكوة)

Bananah (رضی اللہ عنہا) **reported: I was with 'Aishah** (رضی اللہ عنہا) **when a woman with a young girl came to visit her. That girl was wearing a tinkling anklet. 'Aishah** (رضی اللہ عنہا) **asked the woman, "Do not bring the girl inside the house until she removes the anklet. I have heard from the Prophet** (ﷺ) **that angels do not enter the house where bells ring.**" (Abu Dawud, Mishkat)

Abu Amamah (رضی اللہ عنہ) reported that the Prophet (ﷺ) said, "Allah dislikes the sound of a tinkling anklet as much as singing; and Allah will punish the singer and the one who listens to the music similarly; and only the woman, who is far from the Mercy of Allah, will wear the tinkling anklets." (Firdaus Al-Dailmi)

In chapter 1, under the Qur'anic Verses, it has already been said that while walking, women should not strike their feet on the ground so hard that Ghair-Mahram men may listen to the noise of their ornaments. In the above Hadith, even the tinkling ornaments were declared undesirable and

prohibited. Imagine, when it is forbidden to even have the sound of ornaments reach the Ghair-Mahram men, how much more undesirable it would be for a woman to either show herself or talk with Ghair-Mahram men.

ENTERING SOMEBODY'S HOUSE WITH PERMISSION

People live very casually in their homes. Often, they are dressed casually as well since there are no strangers around. This is why the Shari'ah has commanded that no one should enter anybody's house without permission.

27.

عن عطاء بن يسار ﷺ ان رسول الله ﷺ ساله رجل فقال يارسول الله إستأذن على امى فقال نعم فقال الرجل انى معها فى البيت فقال رسول الله ﷺ إستأذن عليها فقال الرجل انى خادمها فقال رسول الله ﷺ إستأذن عليها أتحب ان تراها عريانه قال لا قال إستأذن عليها (مؤطا امام مالك، ص ٧٢٦)

'Ata Bin Yasar narrated that once somebody asked the Prophet (ﷺ), "O Prophet of Allah! Do I need to take permission even from my mother before entering her house?" He replied, "Yes." The man asked, "O Prophet of Allah! I live alone with her in the house." Even then he replied, "Ask for her permission." The man said, "But, I serve her." The Prophet (ﷺ) replied, "Ask your mother for permission before entering the house. Do you wish to see her in nude?" The man replied, "No." He said, "Then ask for her permission." (Mu'atta Imam Malik, p. 726)

If it was commanded to take permission from one's own mother before entering the house, it is even more important

to seek the permission of others before entering their houses. Actually, seeking permission before entering somebody's house is imperative in maintaining Hijab. If anyone can march into any house without announcement, how can Hijab be maintained within the house? This is why there are very clear Commands in the Ahadith in this regard.

'Abdullah Bin Busar (رضي الله عنه) narrated that the Prophet (ﷺ) said, "When a person goes to visit someone, he should not stand right in front of the door, but to the right or left of it." (Abu Dawud)

Obviously, if one stands right in front of the door, he/she can see inside the house when the door is opened, which is prohibited.

In another Hadith, the Prophet (ﷺ) said, "One who peeked inside the house before having granted the permission to come in, did not truly ask for permission." (Abu Dawud)

Abu Hurairah (رضي الله عنه) reported that the Prophet (ﷺ) said, "You would have no blame if somebody peeks inside your house without permission and you hit him with a stone and it damages his eye." (Bukhari, Muslim)

Anas (رضي الله عنه) reported that once a bedouin came to visit the Prophet (ﷺ) and peeked into his house from a hole in the door. When the Prophet (ﷺ) saw him, he picked up an iron rod or a wood stick and moved it towards the hole to poke it in his eye. When the bedouin saw this, he moved back. He told him, "If you had not moved back, I would have damaged your eye." (Nasai)

Sahal Bin Sa‘ad (رضي الله عنه) narrated that once the Prophet (ﷺ) was in his house combing his hair when someone came and peeked through the hole in the door. When the Prophet (ﷺ) opened the door and noticed him peeking, he told him, "If I had known before that you were peeking, I would have struck your eye with the spear." The requirement to ask for permission before entering someone’s home is meant to prevent people from freely looking in. (Bukhari, Muslim)

CHAPTER THREE

COMMANDMENTS OF HIJAB

THE ISLAMIC SYSTEM FOR THE PREVENTION OF OBSCENITIES

After having discussed the Verses of the Holy Qur'an and Ahadith, it now seems appropriate to present a bird's eye view of all the Commandments Islam has provided about Hijab, and the system it advocates for the prevention of indecencies and obscenities in a society.

Obscenities, immorality, adultery and all that leads to it are among those dangerous evils which often destroy not only the persons involved in them, but also families, communities and, at times, great nations. Behind many murders and other heinous crimes today, a thorough investigation often reveals a web of lust and women. This is why no nation, no religion and no region of this world have ever disagreed with the evils of obscenities and immorality.

In the last era of this world, western societies have broken their own religious values and traditions in promoting sexual freedom. They have thrown their societies and civilizations in a sexual anarchy where there is an open invitation for all to engage in indecency and immorality. However, they could not ignore the criminal consequences of such freedom, and had to declare prostitution, rape, and public sex as crimes. This is like somebody who lights and fuels a fire in a forest and then begins to worry about controlling the flames. Or, like someone who puts his pot on a burning fire and then tries to stop it from boiling over.

Contrarily, Islam not only declares such harmful and criminal activities as severely punishable, but it also regulates and prohibits any other related activities which

may lead to these heinous crimes. For example, since the purpose was to safeguard human societies from rape, adultery, and immorality, the regulations commenced from asking people to lower their gaze and to stop free and unchecked mixing of sexes. Then it asked women to stay in their homes and to cover themselves completely when they emerge, to walk on the sides of street, and not to wear perfumes or noisy trinkets. And, for those who disregard all these limits, it prescribed such severe punishments that it may serve as a lesson and deterrent for the rest of the society.

In order to justify their obscenities, the westerners and their followers have put forward a number of arguments about how harmful it would be, psychologically, socially and economically, to keep women in Hijab. Many contemporary scholars have countered these arguments in detail. For our purpose here, it is sufficient to understand that even crimes, such as stealing, robbing, and deceiving have their pay-offs, but when you look at the destructive consequences of such activities, you don't dare call them profitable. Even if there were some social and economical gains in bringing women out of Hijab, no intelligent person could call it beneficial if it also resulted in destroying the moral fiber of a whole society and destruction of an entire nation with thousands of crimes and widespread immorality.

CUTTING OFF THE MEANS - THE GOLDEN PRINCIPLE OF PREVENTING CRIMES

As the beliefs about Oneness of Allah, Prophets, and Day of Judgment have been common and consistent in the Divine Law brought by all the Prophets; similarly, all religious laws have consistently forbidden all wrongful and indecent things. The previous religions did not absolutely forbid the means until they were used in committing a crime. However, since the Shari'ah brought by the Prophet (ﷺ) was to remain in

effect till the Day of Judgment, Allah protected it by forbidding all such means which, left to their potentialities, may lead to the wrongful, indecent and criminal activities. For example, along with drinking, making wine, selling it and even serving it were forbidden. Similarly along with usury (interest), all activities related to it were forbidden as well. Thus, the jurists declared all such profits unlawful which were received through wrongful deals. Idol-worship and associating deities with Allah are considered as major and unpardonable sins in Islam. Therefore, all the causes and means of these sins are strictly regulated as well. For example, the polytheists used to worship the sun at the time of its rising, setting and at mid day; therefore, it was forbidden for Muslims to say their prayers during those times to avoid similarity with the polytheists. And, since making of idols and pictures were means of idol-worships, these trades were prohibited as well.

In the same way, when the Shari‘ah prohibited illegitimate sex and adultery, it also prohibited all the means leading to it. For example, it is very clear from Ahadith that to look at a Ghair-Mahram member of the opposite sex with lust was declared as the adultery of eyes, and to hear them talk, and to touch them, and to roam around looking for them were all declared as adultery of ears, hands and feet respectively.

However, there is a long range of causes and means. If all of these are to be prohibited life will become very difficult and movements will be quite restricted, which is against the nature of this Shari‘ah. The Holy Qur’an openly declares: وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّينِ مِنْ حَرَجٍ "And (Allah) has not imposed any undue restriction on you in this Din." (Surah Hajj, v. 78) This is why the restrictions on the causes and means of forbidden things have been wisely placed in this way:

1. Those activities which are so closely related to a sin that they would most likely lead a person to it have been forbidden as well.

2. Those activities which are distantly related to a sin and may not necessarily lead to it have been declared as undesirable (Makruh).

3. And, activities which bear no direct relation with a sin and rarely lead a person to it have been included in permissible activities (Mubahat).

The example of #1 above is liquor trade which is so closely related to drinking that it has been forbidden as well. Similarly, touching a Ghair-Mahram woman with lust is not quite adultery, but because it may very likely lead to it, it has been forbidden too.

The example of #2 above is selling grapes to a wine-maker, who admits to buying them to make wine. Although, selling grapes is not forbidden, but, in this case, it will be considered undesirable (Makruh) and not permissible. Similarly, to rent a building for the purpose of running a bank or a theatre or any other forbidden activities would be undesirable as well.

The example of #3 above is selling grapes to people at large. Although, it is possible that some may buy them for making wine, but as long as the seller did not have any foreknowledge of it, his trade is quite permissible (Mubah).

It is also important to remember that if the Shari‘ah has declared any mean or cause of a sin as forbidden, it remains forbidden whether it does or does not lead to committing that sin under a specific situation. Disputing such a ruling is also forbidden.

The Hijab for women is also based on the same principle of cutting-off-the-means, as not observing it is very likely to lead to other sins. The above three principles will apply here as well. For example, uncovering the body in front of a Ghair-Mahram, due to its closeness to other sins, is forbidden. Although it may not lead some people to further sins, it is absolutely forbidden with the exception of when it is required for the purpose of medical treatment, etc. It is not influenced by circumstances or time either. It was forbidden in the early days of Islam and it continues to be forbidden now.

An example of the second and the third principle in this regard is for women to emerge from their houses covered with Burqa‘ or wrapped in a long cover-all. If it is likely to lead to Fitnah, it will be undesirable and not permissible. But if these potentials are not present, it is permissible. Thus, the Commandment about it may change depending upon the circumstances. In the times of the Prophet (ﷺ), it was not likely to cause Fitnah for women to emerge from their homes. Therefore, he had given them permission to come to the Masjid (mosque) wearing a Burqa‘ or a cover-all. Although he persuaded them to offer their Salat in their homes as it was more rewarding for them to do so, he did not stop them from coming to the Masjid (mosque) since there was no likelihood of Fitnah at that time. After the Prophet (ﷺ) passed away, when the Companions noticed that it was no longer safe for women to come to the Masjid (mosque), even if they came wearing a Burqa‘, they unanimously decided to ask them not to come to the Masjid (mosque) for Jama‘ah. ‘Aishah (رضى الله عنها) once said that if the Prophet (ﷺ) would have seen the present circumstances, he would have also stopped women from going to the Masjid (mosque). This shows that the decision of the Companions was not any different than what the Prophet (ﷺ) might have done. Since those conditions were no longer present under

which the Prophet (ﷺ) had permitted it, the decision had to be changed in this regard as well.

THE HISTORY OF THE COMMANDMENTS OF HIJAB

In the history of mankind, from Adam (عليه السلام) to Prophet Muhammad (ﷺ), free and unchecked mixing of men and women was never considered right. Not only in the Shari'ah of these Prophets, but even in noble families of the world, such free mixing has not been tolerated.

In the journey of Musa (عليه السلام) to Madyan, we read that the women were waiting away from the well to get water for their sheep, because they did not think it right to go amongst the crowd of men to get water.

On the occasion of the wedding of Zainab Bin Jahsh (رضی الله عنها), the first Verse of Hijab was revealed. Even before this Verse was revealed, she had been reported, in a narration in Tirmizi, to be sitting in her house facing the wall "و هي موليته وجهها الى الحائط."

One can see that the free mixing of men and women and unchecked socializing between them was not a tradition among the noble families even before the first Verse of Hijab was revealed. The Ancient Age of Jahiliyah and women's moving about enticingly has been discussed in Qur'an. But only the slave girls and street women were involved in such behavior. The noble Arab families considered such behavior indecent and improper. The entire history of the Arabs confirms this.

In India, the Hindus, Buddhists and other idol-worshippers also did not accept unchecked mixing of men and women. It

was the Western societies which, when they left their own traditional values, brought their women out to work, to go to school, clubs and parties and to freely mix with men in all aspects of their lives.

As Allah created women physically different than men; similarly, He blessed them with a natural sense of honor and decency which they preserve by remaining separate from men and by covering themselves. This natural tendency to guard their honor and modesty has been there in women since the beginning of the human race. Thus Hijab was being observed in some form in the early days of Islam as well.

The particular requirements of Hijab to stay home and to emerge when necessary, covering the entire body, were placed in the fifth year of Hijrah to Madinah. The scholars of Islam have a consensus that the first Verse about Hijab - لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ "Enter not the Prophet's houses...." (Surah Ahzab, v. 53), was revealed on the occasion of Zainab's (رضی الله عنہا) wedding to the Prophet (ﷺ) which occurred in the fifth year of Hijrah. Hafiz Ibn Hajar in Asabah and Ibn Abdul Bur in Al-Iste'ab have reported that the wedding took place in either third or fifth year of Hijrah. However, Ibn Kathir and Ibn Sa'd have reported that it took place in fifth year of Hijrah. 'Aishah's (رضی الله عنها) narrations also seem to confirm this date. Wallahu A'lam.

In the above Verse, women were directed to stay behind Hijab and men were commanded to ask for things they might need from them from behind a curtain. Thus, it was stressed that women should normally remain separated from men, and that, if need be, men should talk to them from behind a curtain.

As it was mentioned previously, all scholars have agreed that لاَ تَدْخُلُوا بُيُوتَ النَّبِيِّ إِلا أَنْ يُؤْذَنَ لَكُمْ was the first Verse revealed related to Hijab. The three Verses of Surah Nur and the beginning Verse of Surah Ahzab - وَقَرْنَ فِي بُيُوتِكُنَّ , in which the Wives of the Prophet (ﷺ) were asked to remain in their homes, were revealed later even though these Verses appear earlier in the order of the Holy Qur'an. This is clarified in the first Verse of Surah Ahzab when Allah gave the Consorts of the Prophet (ﷺ) the choice of seeking divorce from him if they preferred the bounties of this world, or to stay with him if they can be content to live with him in poverty. In the interpretation of this Verse, it is noted that Zainab Bint Jahsh (رضى الله عنها) was also included in this address. Therefore, we know that Zainab (رضى الله عنها) was already married to the Prophet (ﷺ) at that time, and that this Verse was revealed later. Similarly, the three Verses of Surah Nur, containing further clarification of the Commandment of Hijab, also appear earlier on in the order of the Holy Qur'an, but these were also revealed later during the Battle of Bani Al-Mustalik and the event of Ifk both of which took place in the 6th year of Hijrah. The Commandment of Hijab was in effect since the marriage of Zainab (رضى الله عنها) and the Revelation of the Verse of Hijab.

THE DIFFERENCE BETWEEN HIJAB AND SATR

It is required in Shari'ah for men and women to cover those parts of the body which are known as 'Aurah in Arabic or Satr in Persian and Urdu. After Iman, the first obligation on a Muslim is to cover these parts of his/her body. This has been an obligation since the beginning of man and in the Shari'ah of all the Prophets. Even before the man was sent to this earth, when Allah took away the dress of Paradise from Adam (عليه السلام) and Hawwa (عليها السلام) as a result of disobeying

Allah’s Command not to taste the fruit of the forbidden tree, both of them covered their Satr with leaves. This is the meaning of the Verse وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِنْ وَرَقِ الْجَنَّةِ (Surah Ta-ha, v.121). Thus, it even seems to be a part of human nature and instinct to cover the private parts of his/her body.

In all the Shari‘ah, from Adam (عليه السلام) to the last of the Prophets, Muhammad Mustafa (ﷺ), it has been obligatory to cover the Satr. There might have been minor differences in the limits and determination of the parts that must be covered, but it is universally accepted that covering certain parts of the body has been a part of the Shari‘ah of all the Prophets. Each man and woman is obliged to follow this Command regardless of whether somebody is watching him or not. Thus, if a person is offering his/her prayers in the nude on a dark night where there is no one to watch him, his/her prayer is unanimously unacceptable by the Islamic jurists. Similarly, if one is offering his/her prayer in a place where nobody is watching him and if his/her Satr becomes exposed during the prayer, the prayers become invalid.

There is no disagreement about covering the Satr in front of others, but, even when there is nobody to watch, it is not permissible to be naked without any physical or Shar‘i necessity. (Al-bahr, Sharah Al-Muniyah)

This is the Commandment about Satr which has been in effect in the Shari‘ah of all the Prophets since the beginning, and has been equally applicable to both men and women. So, it is not permissible to be naked in front of others or while one is alone unless it is out of necessity.

Now, about women observing Hijab in front of Ghair-Mahram men, at least one thing has always been true among the Prophets, pious people, and noblemen, that they did not approve of unchecked mixing of men and women. There is

the story of Shuaib's (عليه السلام) two daughters in the Holy Qur'an where they went to the well to get water for their sheep. When they saw a crowd of men at the well, they stood on a side waiting. When Musa (عليه السلام) passed by them, he asked them the reason for standing on the side. They told him two things: 1. "There is a crowd of men by the water. We are waiting for them to leave before we get water for our sheep," and 2) "Our father is very old," meaning that it was not the work of women to go out and get the water for the sheep, but since there was nobody else around to do this work, they had to take this responsibility.

The above story in the Holy Qur'an clearly shows that even in those days it was not preferable in their Shari'ah for men and women to be together unchecked, and that women were not expected to take responsibilities which would bring them together with men. It seems that women were not commanded to observe Hijab in those days which was also the case in the early days of Islam. It was in the 3rd or 5th year of Hijrah that women were commanded to observe Hijab in front of Ghair-Mahram men.

It should be clear by now that the Satr and Hijab for women are two different things. Observation of Satr has always been obligatory, whereas Hijab for women was made obligatory in the 5th year of Hijrah. Satr is obligatory on both men and women while Hijab is only required of women. Satr is obligatory whether one is alone or with others, while Hijab is obligatory only in the presence of Ghair-Mahram men. A lack of distinction between these two concepts often leads to doubts, misunderstanding and misinterpretation of the Commandments of the Holy Qur'an. For example, the face and the palms of a woman are clearly exempted from the Satr. Therefore, Salat is permissible for a woman without covering her face and palms. The jurists

have also exempted the feet of a woman from the Satr as well, based on the same principle.

THE CATEGORIES OF SHARA‘I HIJAB AND THEIR COMMANDMENTS

From the seven Verses of the Holy Qur’an and numerous Ahadith about the Hijab, the primary objective seems to be to conceal women, their activities and movements from men. This is only possible by having them stay within the four walls of their homes and behind curtains. The other methods of observing Hijab may be used, as required, dependent upon the needs and circumstances.

Thus the first category of Hijab, which is the principal purpose of Shari‘ah, is for women to remain in their homes. But, Islamic Shari‘ah is a comprehensive and complete system of life which makes concession for all human needs. Inevitably, women will need to come out of their homes at times, which is provided for in the second category of Hijab. On the basis of the Holy Qur’an and Sunnah, this seems to be to cover themselves from head to toe with a Burqa‘ or cloak with a veil or holes in front of their eyes. The details of these two categories of Hijab are as follows:

FIRST CATEGORY OF HIJAB - REMAINING IN HOME

According to the Holy Qur’an and Sunnah, this is the main objective and the principle category of Hijab. The Verse in Surah Ahzab, وَإِذَا سَأَلْتُمُوهُنَّ مَتَاعًا فَاسْأَلُوهُنَّ مِنْ وَرَاءِ حِجَابٍ “And when you ask (his Wives) for anything you want, ask them from behind a screen....” (Surah Ahzab, v. 53), is a clear evidence of this. Even a clearer evidence is in the earlier Verse of Surah Ahzab: وَقَرْنَ فِي بُيُوتِكُنَّ “And stay quietly in your house...” (Surah Ahzab, v. 33). The interpretation of

this Verse becomes even more clear by the way the Prophet (ﷺ) implemented it.

It has been said before that the first Verse of Hijab was revealed at the time of Zainab's (رضى الله عنها) wedding to the Prophet (ﷺ). In the Hadith about the time of Revelation of this Verse, Anas (رضي الله عنه) reported: "I know the occasion of the Revelation of this Verse better than anybody else because I was with the Prophet (ﷺ). When this Verse was revealed, the Prophet (ﷺ) drew a curtain in his tent between Zainab (رضى الله عنها) and the men present in the tent." He did not ask Zainab (رضى الله عنها) to cover herself with a Burqa' or a sheet of cloth. The Hadith of 'Umar (رضي الله عنه) in this regard, which has been mentioned before, also points to the same thing that the Prophet's Wives should be staying inside their homes away from the sights of men, as is evident from these words: "All kinds of good and bad people come to visit you."

In Bukhari, 'Aishah (رضى الله عنها) narrated about the Battle of Mutah: "The Prophet (ﷺ) was in Masjid-Al-Nabawi when he received the news that Zaid Bin Harithah (رضي الله عنه), Ja'far (رضي الله عنه) and 'Abdullah Bin Rawahah (رضي الله عنه) were martyred. The signs of deep sorrow and sadness were evident from his face. I was watching the whole event from a rift in the door."

It is clear that 'Aishah (رضى الله عنها) did not come out in a Burqa' to participate with men even at such a sad loss. Instead, she observed the whole thing from a rift in the door of her house.

In Bukhari, Book of Battles, Chapter of 'Umrat-ul Qada', it is mentioned that 'Urwah Bin Zubair (رضي الله عنه), the cousin of 'Aishah (رضى الله عنها), and 'Abdullah Bin 'Umar were sitting

outside the house of ‘Aishah (رضى الله عنها) talking about the occasions of ‘Umrah of the Prophet (ﷺ). Ibn ‘Umar narrated: “As we talked, we heard ‘Aishah (رضى الله عنها) brushing her teeth and cleaning her throat.” This also suggests that, after the Revelation of the Verse of Hijab, it had become a practice of the Wives of the Prophet (ﷺ) to observe Hijab by staying in their homes.

Similarly, in Bukhari, there is a Hadith about the battle of Ta’if that the Prophet (ﷺ) rinsed his mouth in a pot and gave the water to Abu Musa (رضي الله عنه) and Bilal (رضي الله عنه) to drink and to rub it on their faces. Ummul Mu’minin Ummi Salamah (رضى الله عنها) was watching this from behind a curtain; she asked the two Companions to leave some of that water for her as well.

This Hadith is also an evidence that the Wives of the Prophet (ﷺ) used to stay in their homes and behind curtains after the Verse of Hijab was revealed.

In Bukhari, Book of Adab, Anas (رضي الله عنه) narrated that he and Abu Talhah were once going somewhere with the Prophet (ﷺ). The Prophet was riding a camel and behind him was Ummul Mu’minin Safiyah (رضى الله عنها). On the way, his camel suddenly slipped and both of them fell. Abu Talha jumped from his camel and said, “O Allah’s Apostle! May I be sacrificed for you; are you hurt?” The Prophet said, “No, take care of the lady.” So, Abu Talhah covered his face with a garment and went to Safiyah and covered her with it, and then he set right the condition of their camel so that both of them rode...

In the above incident, the precautions of the Companions to observe Hijab with the Wives of the Prophet (ﷺ), even in the event of an accident, signifies the importance of it.

In Tirmizi there is a Hadith narrated by ‘Abdullah Bin Mas‘ud that the Prophet (ﷺ) said: اذا خرجت المرأة استشرفهاالشيطن “When a woman emerges from her home, Shaitan waits for an opportunity (i.e., he uses her to spread mischief among Muslims).”

Ibn Khuzaimah and Ibn Habban, in their narration of the above Hadith, have added these words: اقرب ما تكون من وجه ربها و هي في قعر بيتها “A woman is closest to her Creator when she is concealed in her home.”

This Hadith also confirms that women should remain in their homes unless it was necessary for them to emerge.

In another Hadith, the Prophet (ﷺ) has said: ليس للنساء نصيب في الخروج إلا مضطرة “Women should not come out of their homes except under a dire necessity.” (Tabrani, Kanaz-ul Ummal, vol. 8. p. 263)

Ali (رضي الله عنه) narrated: Once I was in the presence of the Prophet (ﷺ); he asked the Companions, اي شئ خيرا للنساء “What is better for women?” Nobody responded. The Companions remained silent. When I went home and asked Fatimah the same question. She replied, لا يرين الرجال ولا يرونهن “It is better for women that they don’t look at men, nor be looked at by men.” I repeated her answer to the Prophet (ﷺ). He said, صدقت انها بضعته منى “She responded correctly; indeed she is a part of me.”

In the incident of Ifk, the reason why ‘Aishah Siddiqah (رضى الله عنها) was left in the jungle, was the fact that the Hijab of the Wives of the Prophet was not limited to Burqa‘ or a wrapped

around sheet, but even while travelling, they remained in their Haudaj. This Haudaj was lifted and placed upon a camel and brought down (without being looked inside). The Haudaj was like a home for travelling ladies. In this incident, when the caravan was ready to move, the servants lifted the Haudaj and mounted it on the back of the camel assuming that ‘Aishah (رضى الله عنها) was inside, but she was not in it. She had gone away from the caravan out of necessity. Thus, the caravan left and she was left alone in the jungle.

This incident also confirms that the Prophet (ﷺ) and his Wives interpreted the Shara‘i requirement of Hijab for women to stay in their homes and inside the Haudaj during the travel, so that they are not in front of men. If they were so vigilant about observing Hijab even when they were travelling, how much more would they have cared for it while at home?

SECOND CATEGORY OF HIJAB - BY BURQA‘

When a woman has to come out of her home under necessity, she is required to emerge in Burqa‘ or wrapped in a long sheet of cloth from head to toe, which does not reveal any part of her body. This is confirmed by the following Verse of Surah Ahzab: يَا أَيُّهَا النَّبِيُّ قُلْ لأَزْوَاجِكَ وَبَنَاتِكَ وَنِسَاءِ الْمُؤْمِنِينَ يُدْنِينَ عَلَيْهِنَّ مِنْ جَلابِيبِهِنَّ “O Prophet! Tell your Wives and daughters and the believing women that they should cast their Jalabib (outer garments) over their persons...” (Surah Ahzab, v. 59)

As has been mentioned previously, Jalbab means a cloak or a long sheet of cloth which covers a person from head to toe.

Ibn Jarir has narrated from ‘Abdullah Bin ‘Abbas (رضي الله عنه) that this Jalbab should be worn in a way so that it covers a woman from head to toe including her face, leaving an opening around one eye to see the road. The full interpretation of this Verse has been given in chapter 1. The intent here is to show that a woman is required to observe this second category of Hijab when she comes out of her home under necessity.

Whereas it is permissible for women to observe this category of Hijab under necessity, they may do so with certain other restrictions which are evident from Sahih Ahadith. Those are that they should not use perfumes, should not wear noisy trinkets, should walk on the sides of street and not enter in the crowds of men.

It is reported in a Hadith that once Bilal (رضي الله عنه) or Anas (رضي الله عنه) went to bring Hadhrat Fatimah’s baby to the Prophet (ﷺ). Fatimah (رضى الله عنها) gave him the baby from behind a curtain despite the fact that both these men were very close servants of the family and often visited the family.

After the Revelation of the Verse of Hijab, curtains were hung in the houses of the Prophet (ﷺ) as well as other Muslim homes. (Darsi Qur’an, vol. 7, p. 631)

In summary, all four Imams have agreed that it is not permissible for a woman to uncover her face in front of a Ghair-Mahram. Three of the four Imams have called it absolutely forbidden, whereas Imam Abu Hanifah and his followers have called it forbidden due to the possibility of Fitnah. Included among the Ghair-Mahram men are, the husband’s brother, the sister’s husband, the husband of husband’s sister, and the sons of uncles and aunts. Often these men are mistakenly considered Maharim despite the

fact that the Prophet (ﷺ) have declared all of them as Ghair-Mahram, as has been mentioned previously under chapter two on Ahadith.

In uncovering the face in front of Ghair-Mahram men, the possibility of Fitnah is so evident that one does not need to elaborate upon it. No household is free from such incidents of Fitnah, but since people generally tend to hide such incidents, they don't become known. Even then, every now and then such incidents are published in the news papers. In order to give you some examples, I would mention some such incidents.

In one of his published speeches, Mufti Rashid Ahmad Karachwi mentioned:

"Some people are under the misconception that they don't have any danger from not observing Hijab in their homes. They say, "Masha-Allah, our wives, daughters, sisters and daughters-in-law are very pious. Their eyes are not cast on any thing bad, so how can they have any bad intentions in their hearts. Our brothers and other relatives, like the sons of uncles and aunts, are all from noble families. We cannot even imagine such bad things in our household".

People are often as careless in this matter as it is important. Even very learned scholars are careless in this regard. People ignore to follow the clear Commandment of the Holy Qur'an as if this Commandment (of Hijab) was never revealed in the Holy Qur'an.

CHAPTER FOUR

THE ANCIENT AGE OF JAHILIYAH AND PRESENT DAY JAHILIYAH

Thousands of years ago, two ages passed to which the Holy Qur'an has referred as the initial Ages of Jahiliyah: one is the age between the coming of the Prophets Nuh and Idris (عليه السلام) and the other between the time of Isa (عليه السلام) and our Prophet (صلى الله عليه وسلم). The women of these ages exposed their bodies and abused their freedom to leave their homes to an extent unheard of before that time. As a result they came to be regarded as objects to be exhibited and taken advantage of by all. They were no longer like precious treasures to be protected by those whom they rightfully belonged to, but had become like public charity which could be utilized by anybody at any time. They walked the streets, well-decorated with jewelry and perfumes, attracting men with their flirtatious mannerism as well as by showing off their beauty and half-clad bodies. The frequent contact of women with men other than their husbands created a situation whereby it was possible for a woman to be used by her husband and a lover at the same time. Not having any regard for their honour, respect, chastity and modesty, these women had no hesitation to please men with anything they could ever want from a woman. It was these shameless behaviours and immoral acts of those olden days which the Holy Qur'an referred to as Tabarruj Al-Jahiliyah.

Today's licentious societies, and in particular, the West's pleasure-loving but cultured communities, have gone so far in their lewdness and indecencies that they have managed to put even the past Ages of Jahiliyah and their indecencies to shame. The sexy dresses, vanity and enticement of the women along with the shameless and lewd behaviour of the

men in these societies, which have all been legalized and branded as modern civilization, not only resemble the first age of Jahiliyah but, in its excesses, has surpassed it.

Undoubtedly women today have their legal rights and freedom. But, in reality, what do these rights translate into except the freedom to leave their homes half-dressed without being hindered to wander in parks and other public places? Dressed provocatively in a manner which draws particular attention to the most alluring parts of her body, she walks and flirts in a way which gains her the attention of men around her. In this way, a single woman gains numerous boy-friends while the married woman creates a number of rivals for her husband. Married women openly meet and have fun with their men friends without the permission or will of their husbands. In such instances, the law does not side with the husband who does not have the right to interfere in his wife's activities since she is completely free in her own rights to do as she pleases without interference. What this means, in other words, is that the modern society is obligated not to defend and safeguard the moral values of a society, but instead to ensure that it provides all the facilities which contribute to and foster immorality and moral decay.

SEVERAL EXAMPLES OF INDECENCY IN THE PRESENT DAY JAHILIYAH

The consequence of legalizing such dishonourable behaviour has been the increasing acceptance and support of indecency by society. The Salvation Army of Europe, a service organization which was established mainly to help and look after the helpless, is also involved in helping unwed mothers during their pregnancy and delivery by providing them with maternity homes. In 1928, the Calcutta based Forward magazine published the following excerpt from a New York

magazine which reported some findings from a paper issued by this Salvation Army.

Twenty years ago, the majority of women availing themselves of the maternity home facilities were older, mature women who were well aware of the possible consequences of their immoral behaviour. Now the situation has changed drastically. The vast majority of women who now come to these maternity homes are in fact young students and immature girls who should be worrying about their schools rather than preparing for motherhood. According to the latest statistics these young girls represent 42% of the population of these homes and their average age is only 16.

These high numbers of unwanted pregnancies are there despite the fact that numerous methods of birth control are now easily available and getting pregnant accidentally has become almost impossible. In other words, a very small number, perhaps one out of every couple of hundreds, of those who actually engage in illicit sexual activity find themselves in a maternity home.

Despite the fact that prostitution was illegal in London and not included in the rights of women, one trustworthy source, a lady, writes:

In the three years from 1915 to 1917 over 20,000 women were arrested in London alone for prostitution. These were only the ones who were unlucky or stupid enough to get caught, for there are in fact thousands more who have practiced this trade all their lives and have managed to elude the law. (Inqilab, July 1, 1928 as quoted in T‘alimat-i-Islam)

John Pull writes:

There are over 40,000 prostitutes in New York City, not counting those girls who use their homes, hotels and other public places to carry on their trade. It has been calculated that one out of every ten women in New York is involved in such a trade and that an estimated 5,540,000 men avail themselves of their services during a year. In other words 15,180 men visit such women every day, many of whom suffer from sexually transmitted diseases. (Inqilab, July 1, 1928 as quoted in T'alimat-i-Islam)

The June 1935 edition of the magazine Mahshar-i-Khayal stated that 30,000 women in London practiced prostitution with a legal license. Even if such women are visited by a minimum of five men a day, which is obviously a very conservative number, then 150,000 men a day and 5,475,000 a year openly commit legal adultery in the city of London alone.

In the city of Glasgow, young women announced that they would set up kissing stands to raise money for the college students of the city. Selling a kiss for six shillings each, these young women raised thousands of pounds.

There are organized young women's associations in London whose membership vow never to marry, but having love affairs and illicit sexual relationships are not against their association's constitution.

Female students at one American university were asked in a survey to list the qualities and skills which were necessary for girls to have before entering universities for the first time. Over two hundred girls responded. A summary of the results of this survey was published in the newspaper Siyasat, Lahore.

"Girls should be aware of what masculinity is and what femininity is, and what are their characteristics and

requisites. She should know how to dance, smoke, drink, and hug a member of the opposite sex. She should not indiscriminately respond to every male who appears interested in her; instead she should select her partners on the basis of her taste and interests. She should also know how to handle herself with someone who has been drinking or is coming on too strong and against her will. One girl's response was more specific. She said that girls should have some experience beforehand in hugging and kissing men so as to prevent embarrassment due to inexperience when they go to university. Thus, they will have the ability to effectively handle themselves with other male students, teachers, or staff of the university. Also she should know how to tactfully discourage physical overtures from those she does not like. (Siyasat, Lahore, May 28, 1923)

George Allen Endalon writes in his book Civilization:

Words of respect are uttered in praise of the qualities of chastity, modesty and honour, but everyday life is devoted to the pursuit of adultery, fornication and syphilis. (T‘alimat-i-Islam, p. 105)

These same needs for sexual excitement led to the convening of international exhibitions in West. Exhibitions of what commodity? Not of commercial items, but beauty pageants to exhibit and judge women's bodies. The purpose of these beauty pageants is to select the most beautiful woman from the representatives of different countries of the world. The winning country and province is then praised in glowing terms. Not only are there pageants to choose the most beautiful women, but there are shows now to choose the woman with the most beautiful body parts. Only recently there was a "most beautiful thighs" pageant, to decide which of the young women competing had the most perfect thighs, in terms of colour, size, shape, etc. The winners of such

shows are awarded prizes. One can easily estimate where the values of people are headed today.

The few examples and statistics presented above, which do not represent the entire West but only a few cities and only over a limited time frame (65 years ago), are sufficient to give the readers some inkling of the extent to which male and female intermingling and immodesty have lowered human beings to the level of animals. It also clearly demonstrates the extent to which people, who have denounced religion in favor of their own man-made laws and modernization, are losing the very characteristics which make them human. While sacrificing true happiness, mental peace and satisfaction, the doors of Hell are being opened to swallow the entire human race.

This is the progressive and enlightened culture to which its avid, almost fanatical converts (our "enlightened" younger generation), are inviting us. Articles and columns opposing and misrepresenting Hijab as it is defined by Shari‘ah fill the pages of newspapers and magazines in order to ensure that Asia follows the West on the road to shamelessness and renounces Hijab. Alas, we have become dumb, deaf and blind; our hearts have been shielded from the truth, and our minds have been paralyzed. We have lost the ability to grasp the real truth and enlightenment of Islam. It was because of the dangerous and morally destructive outcomes of ignoring Hijab that the Islamic Shari‘ah educated its followers in the ways of modesty, purity, and faith. Muslims are taught, not only to eschew the shameless immodest behaviour which characterizes both the first and second Ages of Jahiliyah, but also to avoid any similarity or resemblance to it. It is for this reason that Islam presented, against Tabarruj Al-Jahiliyah, a natural alternative of Hijab, which fosters modesty and ensures positive outcomes. It not only protects the honour of the virtuous Muslim women, but also guarantees material success, protection of human virtues, and national integrity.

It should be kept in mind that the above examples, which were taken from the book Shara‘i Purdah by Qari Mohammed Tayyab, were from sixty years ago. In the past sixty years the Western world has witnessed a manifold increase in indecency, lewdness, and corruption in their society. It is phenomena, which the Western people themselves are well aware of, for it is they who have created the laws which legalize and protect these new ‘rights’ of its citizens. Countless incidents take place on a daily basis which illustrates this. One such event took place in the city of Kitchener, Canada, and was reported by the K.W. Record in its October 25th, 1988 edition:

A 40 years old Canadian immigrant of Chile lived in Canada with his 34 year old Chilean wife. One day, upon returning home he found his wife in bed with another man. He went to the police to report the incident and was told that they could not take any action as her actions were not against the law. He returned home, but once there, could not bear to simply do nothing; he called the police again. Two police officers soon arrived, apprised themselves of the situation and informed him that they could not do anything. They advised him to go to sleep on the sofa in the other room and left. Unable to control his emotions any longer, the husband picked up a knife and stabbed his wife in the back. She was admitted to the hospital for her injuries and soon recovered. No charges were brought against her. Her husband, however, was brought to trial and, being found guilty of stabbing his wife, was sentenced to jail for a year and a half.

Incidents such as these are commonplace here and do not surprise or astonish the local residents. It is hard to find college or university girls who remain virgin till they are married. As a matter of fact Westerners are often surprised that the people of East still expect unmarried girls to remain virgin until the time of their marriage.

A SUMMARY OF THE DETAILS OF HIJAB AND THE INTENTIONS OF SHARI‘AH

The rules and regulations dealing with Hijab as outlined by Islamic Shari‘ah are so all-encompassing that virtually no part of a Muslim's life has been left untouched. The religious, social, psychological, emotional, spiritual, cognitive and deeply personal practices are all affected by the injunctions of Hijab for women and Ghadd Al-Basar (lowering of the gaze) for men. Sound Guidance has also been given related to all hidden and apparent aspects of covering the Satr and lowering of the gaze. As you have read previously, the Commandments for Hijab came not all at once. First, the Command for separation between men and women was revealed; then came the Commandments for concealing the body, personal beauty, and ornamentation; then about the use of perfumes, walking, talking, lowering of gaze, and covering the face. Later, the codes of behaviour with the opposite sex, addressing even the personal thoughts and fantasies about them, were revealed. All of this makes it impossible to believe, even for a moment, that the Shari‘ah tolerates the slightest mixing and social intimacy between unrelated men and women leading to sexual excitement of the parties. On the contrary, from all the rules and limits it has imposed on women emerging from their homes, it becomes very clear that its aim is to have women understand the intent of the Shari‘ah and prevent themselves from leaving their homes. Why?

So that the blatant sexual misconduct and commotion of the past or present Age of Jahiliyah do not find their way into their lives. And, so that women, in their ignorance and quest for what they perceived to be the greater enjoyments of the Jahiliyah culture, would not renounce their modesty, good character, and upright behaviour. Thus, as many faces and models of shamelessness, immodesty and licentious behaviour were presented by the former Jahiliyah; Islamic

Shari‘ah countered them with as many defenses and preventive measures of safeguarding modesty and honour which successfully blocked these shameless immodesties and protected the Muslim women from being affected by the degeneracy of the modern age.

A COMPARISON BETWEEN THE WOMEN OF THE EAST AND THE WEST

The noble woman of the East values and protects her modesty and chastity so highly that she veils herself, both literally and figuratively, and limits herself to the four walls of her house. The internally torn woman of the West, by contrast, exhibits everything she has to offer, attracts men and is attracted to them, and leaves her home to knock about aimlessly in cinemas and cafes, malls and bazaars, parks and theatres, exhibitions and circuses. How does one compare the sinful false vanity of Jahiliyah to the billowing ocean of honour and modesty of Muslim women? As a poet has said, "How do you compare a dead lantern with the light of the sun?"

The very goals of these women of different cultures are different; with one aiming to reach a spiritually elevated character, while the other striving to attain more basic, physical desires and needs. There are likewise a myriad of other differences, basic and secondary, mental and visible, which exist between these women. How then could it be possible for Islamic Shari‘ah, which is determined to end all similarities with Jahiliyah culture, to permit any association between the two? And how could it tolerate any resemblances to develop between their widely differing paths? Islamic Shari‘ah put an end to immodesty and gave the Commandment of Hijab to chaste and virtuous women so that no similarities would remain between Muslim women and the women of the old and new Ages of Jahiliyah.

With all this in mind, the Muslim world cannot expect to ease up on even a minor restriction of Hijab, thinking of it as unnecessary or unimportant, and realistically expect the rest of the laws to remain inviolable. Man's most base human urgings are such that they exert a pressure on all higher human thoughts and actions until they have brought them down to their own low level. The prevailing nudity, immodesty and indecent behaviour of modern societies did not reach their current and morally reprehensible state of affairs at once. They too reached their current state gradually by permitting small indecencies which these chaotic societies, in their lack of wisdom and foresight, thought of as harmless. It was, therefore, inevitable under the natural laws of cause and effect, that once the grip of morality began to loosen, the shamelessness and indecencies reached an epidemic proportion. The extremes to which these societies have now reached are the very horrors which the initial limitations of Hijab were established to prevent. It is a characteristic of human nature that once it has crossed the first limit imposed upon it, it becomes successively easier to break other, bigger rules until finally all limits have been crossed.

So when the fairer sex of these nations had taken the major step of abandoning the four walls of their homes in favour of the outside world, it was comparatively easy to take the next step and break the silence of their voices, which had long gone unheard. And after this, the faces behind the veils were revealed, and with them, the gaze too was now given the freedom to wander, to see and be seen. The freedom of eyes to look around freely led to the freedom of thought which rejected the very thought of Hijab. Clothes were now designed to enhance and reveal a woman's body; at first necklines and arms and then legs and thighs were exposed. Thus, all the veils were removed from the private and excitable parts of human body leading ultimately to total nudity, which was precisely what the comprehensive

Commandments of Hijab intended to prevent. Today, there are hundreds of thousands of nudists in these European and Western countries. The newspaper Inqilab writes:

In France and Germany a new trend of complete nudity has begun. Even an association of nudists has been established in Germany which calls itself the National Association of Nudists. Its membership has already reached four hundred thousand, of which women form a vast majority. A 1929 survey revealed that its members numbered over four million. (Inqilab, Lahore, Dec. 30, 1929 as quoted in T'alimat-i-Islam)

The newspaper Madinah in Bajnor, India, reporting on the situation in France, writes:

The people of France, in order to practice their beliefs in naturalism, have established a naturalists' society consisting of several thousand members. They live only on fruit, vegetables, and water, and shun clothing as much as possible, choosing to wear very skimpy bathing outfits instead. The most fanatic among them, however, refuse to wear even those, calling them unnatural and unnecessary. These members have announced that they will cast off all clothing and will live in nude. The members of this club include men, women, children and elderly people, and their membership is increasing every day. In Germany, the number of people claiming to be naturalists numbered three million last year, and this year the membership has increased by one million more (Madinah, May 9, 1929 as quoted in T'alimat-i-Islam).

Obviously, after having reached the peak of such shamelessness, open and unhesitant sexual promiscuity and fornication is not surprising at all in the Western cultures. It was this sexual promiscuity and shamelessness which Islam eradicated by imposing the various Commandments of

Hijab. Do the Muslims assume that by blindly following the footsteps of these shameless societies, they will not some day end up at the same peaks of immorality as their Western tutors have already reached? Nay!

وَلَن تَجِدَ لِسُنَّةِ اللَّهِ تَبْدِيلا (الأحزاب، ٦٢)

You will never find a change in the ways of Allah (ﷻ). (Surah Ahzab, v. 62)

The truth contained in this Verse translates into the principle that whenever Muslims abandon the teachings and practices of our Prophet (ﷺ) in favour of using their own intelligence as their guides in life, they are destined for destruction. Salvation depends solely upon obeying the laws of Allah (ﷻ) as revealed to our Prophet (ﷺ), while depending solely on one's own intelligence and abilities leads only to one's downfall.

The social system which the Holy Qur'an and the Sunnah have given the world is one which guarantees piety and cleanliness, purity and chastity, respect and inner peace. It is only through Islam that Allah (ﷻ) has blessed Muslims with honour and glory. Abandoning the ways which are characteristic of Islamic society in favour of foreign cultures and ideas, fashions and norms should be repulsive to the very self-respect of Muslims. The Christians, Jews and atheists of the West are truly dangerous enemies of Muslims. They have convinced the less knowledgeable and weaker Muslims the necessity of women's emancipation, thereby engaging them in the same kinds of lewd, indecent and immoral behaviour as they follow, in order to destroy the purity and the virtues of Islamic societies and to foster all kinds of filth within them. These enemies of Islam have insidiously laid all kinds of traps within Muslim societies, to which those Muslims who have a weak attachment to the Holy Qur'an

and Sunnah, fall prey with ease. انا لله و انا إليه راجعون. The moral destruction, lewdness and licentious behaviour that the people in Europe, America and other Western countries are suffering from today, began with bringing women out in the open. Once out in the streets, the doors were open for physical and sexual exploitations, which in turn gave way to lewdness, leading to nudity and all kinds of other immoral and shameless behaviour. A virtuous English woman, sincerely disturbed by the increasingly immoral behaviour of women in her own society, wrote an article which was translated and reproduced in an Egyptian monthly magazine, Al-Manar. In this article she writes:

English women, as a whole, have lost their chastity and virtue. It has become difficult to find women who have kept themselves pure and not defiled themselves by engaging in illicit behaviour. They no longer possess any semblance of modesty or shamefulness, and live their lives with such unlimited and unnatural freedom that it has left them unworthy of being called human beings. We envy the Muslim women of the East, who live lives of honesty and piety in obedience of their husbands and who do not let the stains of sin mar their purity and chastity. If they feel pride in their ways of life, they have every right to do so. The time is coming when the Commandments of Islamic Shari‘ah will come to aid and protect the virtue of English women as well. (Quoted in Ma‘arif-ul-Qur'an, vol. 9, by Maulana Idris Kandhalvi)

Anyway, the Holy Qur'an and Ahadith have elucidated the subject of Hijab with such clear and convincing arguments that there no longer remains any room for doubt or suspicion in the wisdom behind it.

A MOMENT OF THOUGHT

The above discussion makes it abundantly clear how much care Allah (ﷻ) and His beloved Prophet (ﷺ) have taken in presenting the Commandments of Hijab, and how much detail and clarification has been provided to us of each aspect of Hijab, as well as how strongly have we been asked to follow these Commandments.

As Muslims we should think! To what extent do we actually follow the Holy Qur'an in which we profess to have such faith, and how much concern and regard do we sincerely have for its Commandments? Could it be that on the Day of Judgment, as according to the following Verse in the Holy Qur'an, our Prophet (ﷺ) says to Allah (ﷻ) (regarding us):

يَا رَبِّ إِنَّ قَوْمِي اتَّخَذُوا هَذَا الْقُرْآنَ مَهْجُورا (الفرقان، ٣٠)

Oh Lord! My Ummah forsook this Qur'an.... (Surah Furqan, v. 30)

We believe in Allah (ﷻ) and it is also our belief that on the Day of Judgment all of us will have to face Him, and we will be held accountable for our each and every action. How then do we expect to meet Him? Will He not say to us: "I revealed to you clearly all the etiquettes of living your lives and made clear the difference between Halal and Haram. How closely then did you follow my Commands? How much did your character, thoughts, and actions reflect the fear of accountability before me?"

On the Day of Judgment we will face our beloved Prophet (ﷺ) as well. With the sun unbearably close over us, it will be a day of unimaginable difficulty, torment and unendurable thirst. He will lead us all to the well of Kauthar to drink. But have we ever thought about how shall we face him? We,

who have spent our whole lives ignoring his teachings and never taking any steps to implement them in our lives; how will we honestly expect him to quench our thirst with his own blessed hands? How can we expect that he will intervene on our behalf when we will meet him bent under the burden of our sins? Have we followed his teachings in our lifestyles, our appearances, our manners of dressing, or in anything else in our lives?

The Commandments of Hijab are of great importance, though it is true that they are in fact somewhat difficult to follow. But one thing is true beyond doubt, and that is that whosoever succeeds in following these Commandments will have less difficulty in obeying other Commandments of Allah (﷿). This is one of the most bitter pills to swallow in terms of obedience, but it is most beneficial in that it makes it quick and easy for a Muslim to be close to Allah (﷿).

Today, our standards of piety have become limited to reciting endless incantations and rosaries, praying extra Salat, reciting the books of prayers, fasting when possible, giving alms and charity, and obeying those Commands which are convenient for us. But, we readily ignore and reject all those rules and prohibitions which interfere in any way with our lifestyle, Nafs and desires. We profess deep love for Allah (﷿), but do not refrain from disobeying Him, even though it is obligatory on us to refrain from all that He has declared Haram. The foundation of piety is built on seeking Allah's Forgiveness for all our disobedience and rebelliousness against Him. Prophet Muhammad (ﷺ) has said: اتق المحارم تكن اعبد الناس - Refrain from sinning, and you will become the most pious of worshippers.

The sin of refusing to observe Hijab is more severe than other sins, which is why it is critical to immediately desist

from it and to sincerely resolve not to repeat it. The reasons for this are as follows:

1. It is a sin which is committed in the open for all to see. The one committing this sin, without saying a word, is openly declaring to everyone around him that she/he has no regard for Allah's Commands, and that she/he has revolted against Allah (ﷻ). Our Prophet (ﷺ) has said: كل امتي معافى إلاالمجاهرين - All of my Ummah is worthy of forgiveness, except for those who have openly sinned.

This is true not only for religion, but even under the laws of any government of this world, those who openly betray their governments are not forgiven. And what is the punishment for betrayal but death?

2. The sinful consequences of refusing to observe Hijab are not limited only to the one committing this sin; since it encourages and spreads lewd and shameful behaviour, it ultimately affects the entire society which thus gets caught in Allah's Punishment in this world and in the Hereafter. It is commonly observed that such a sin also paves the way for all kinds of other mischief, even murder.

Those women who do not observe Hijab should ask themselves why they are doing so. Is it the temporary pleasures and fulfillment of desires which is keeping them from it? They should realize that life in this world is short while life in the world hereafter is for ever. They should also realize that by not observing Hijab they are embittering their lives here as well as condemning themselves to the punishment of Hellfire in the Hereafter. We are not able to bear, even for a second, the heat of a burning coal placed on the palm of our hand. And yet we never think, how will we be able to bear the severe torment and fires of Hell? If we worry that our father or husband or other relatives will not

approve and will be displeased with our following Allah's Commands, then we should also think whether this will be an acceptable excuse before Allah (﷾) on the Day of Judgment. Will He forgive us if we say that we did not follow His Orders because we feared displeasing our family and friends? Even though it is Allah's absolute and unalterable Law that لا طاعته المخلوق في معصيته الخالق – "Obeying anyone while disobeying Allah (﷾) is forbidden." That is, if someone asks us to disobey Allah (﷾), we are forbidden to obey him. We should simply reject such a demand. We should consider whether this person, whom we are attempting to please by disobeying Allah (﷾), will be willing to receive and bear the punishment in our place on the Day of Judgment? Allah (﷾) clearly states in the Holy Qur'an:

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُواْ مِنَ الَّذِينَ اتَّبَعُواْ وَرَأَوُاْ الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الأَسْبَابُ○
وَقَالَ الَّذِينَ اتَّبَعُواْ لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّؤُواْ مِنَّا كَذَلِكَ يُرِيهِمُ اللّهُ
أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَمَا هُم بِخَارِجِينَ مِنَ النَّار (البقرة، ١٦٦–١٦٧)

Then would those who are followed clear themselves of those who follow (them); they would see the penalty and all relations between them would be cut off. And those who followed would say, "If only we had one more chance, we would clear ourselves of them as they have cleared themselves of us." Thus will Allah (﷾) show them (the fruits of) their deeds as (nothing but) regrets, nor will there be a way for them out of the Fire. (Surah Baqrah, v. 166-167)

Ponder on this Verse, and it becomes clear that on the Day of Judgment, those people who disregarded the Commands of Allah (﷾) and disobeyed Him to follow and please others, will be enemies unto each other and all relations between them will be severed. On that day, the young will blame their

elders for not letting them obey Allah (﷿) and observe Hijab, while the elders will say that they had no control over them, they only asked them to disobey, but did not force them. Then, how frustrated and helpless will those feel who had disobeyed Allah (﷿) to please others around them? How sorry and miserable will those feel when they realize that the people they had tried to please and on whose account they were to endure such grave punishment, were denying all responsibility for their wrong-doing and were accusing them of being guilty instead? Let alone men, even Shaitan, on the Day of Judgment, will say:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ
وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي فَلاَ تَلُومُونِي وَلُومُواْ
أَنفُسَكُم مَّا أَنَاْ بِمُصْرِخِكُمْ وَمَا أَنتُمْ بِمُصْرِخِيَّ إِنِّي كَفَرْتُ بِمَا أَشْرَكْتُمُونِ مِن قَبْلُ
إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (ابراهيم، ٢٢)

And Shaitan will say when the matter is decided, "It was Allah (﷿) who gave you a promise of truth, I too promised but I failed in my promise to you. I had no authority over you except to call you but you listened to me; then reproach me not, but reproach your own souls. I cannot listen to your cries nor can you listen to mine. I reject your former act of associating me with Allah (﷿). For wrongdoers there must be a Grievous Penalty." (Surah Ibrahim, v. 22)

So, we know that on this day no one will come to anyone else's aid, and every human being will be left alone to answer for his own deeds. Even the Shaitan will say to those who followed him, "I had no real power over you, all I could do was to tempt and preach you; you chose to follow me and committed sins of your own free will. I am disgusted with you for associating me with Allah (﷿) and obeying me in

His stead. You were with me in life, and you will be with me now. We will go to Hell and abide there together."

For the Sake of Allah (ﷻ), think! Is the goal in life to gain Allah's Pleasure, or the pleasure of a few relatives? By Allah (ﷻ), those who sever their worldly relations in this life for the Sake of Allah (ﷻ), will attain Heaven right here on earth. He, who turned away from people and cut his relations with them solely to gain Allah's Pleasure and to avoid punishment in his final and everlasting abode in the Hereafter, has attained true success. He will be rewarded with such joy and pleasure that all the joys of this world will seem insignificant and worthless by comparison. As a poet has said:

You shouldn't care if the entire world is angry at you;
So long as your beloved is pleased with you;
Keep this in mind as you decide;
What should you do and what shouldn't you.

Let us pray to Allah (ﷻ) to grant us great courage and fortitude, to bless us with complete Iman, unwavering trust and belief in the Holy Qur'an, and the ability to obey his Commandments as they should be obeyed. May Allah (ﷻ) shower Salat and Salam in great abundance, on our beloved Prophet (ﷺ), the best of creation, and upon his family and his Companions.

Doctor Mohammed Ismail Memon
Lailatul Eid-ul-Adha 1410 H
July 3, 1990

What is the place of hijab in Islam?
What are the requirements of hijab according to the Qur'an and Sunna?
Are practices such as *niqab* and *burka* cultural or Islamic?
What are the religious benefits of adhering to hijab?

The moral decay and deterioration in our social, cultural and family structure is a direct result of our negligence of the commandments of Allah ﷻ. One such example is our abandoning the commandment of hijab. Unfortunately, many of us, influenced by the West, have convinced ourselves that hijab is a cultural practice which has nothing to do with Islam. The prevalence of this belief has led many sincere Muslims to doubt or question the reality of hijab and its place in Islam.

Dr. Mohammad Ismail Memon Madani makes it self-evident through ayas of Qur'an, detailed explanations from the famous *tafsirs*, and the aḥādith that hijab is indeed an Islamic commandment which has been observed by the wives of the Blessed Prophet ﷺ, the Ṣaḥābiyāt ؓ, the pious predecessors and our whole Umma for the last fourteen-hundred years. The book details the requirements of hijab according to the Qur'an and Sunna. This book also highlights how hijab is the most effective tool in maintaining peace and purity in society and how abandoning it leads to promiscuity and shamelessness.

Hijab, is one book that should be on the bookshelf of every Muslim home. This book is highly recommended for those who are eager to learn about the Islamic position on hijab and understand the wisdom behind its golden commandments.

DR. MOHAMMAD ISMAIL MEMON MADANI was born in 1935 in Mangrol [Gujarat], India. After the partition between Pakistan and India, his family migrated to Pakistan and settled in Karachi.

His quest for knowledge began as a young student. While studying Medicine at Dow Medical College, he spent much of his free time studying the knowledge of Dīn in Dār al-'Ulūm Karachi. In 1961, he completed Medicine and, shortly thereafter, migrated to Saudi Arabia to serve as a medical officer.

He was a sincere student of the prominent Shaikh al-Hadith Muhammad Zakariyyā Kāndhelwī who taught hadith and other Islamic sciences in Maẓāhir al-'Ulūm [Sahāranpūr, India] for nearly sixty years. Dr. Ismail's devotion to his teacher and shaikh quickly made him one of Shaikh Zakariyyā's beloved students. In 1967, he received successorship [*khilāfa*] from Shaikh Zakariyyā.

In 1986, he migrated from Madina al-Munawwara to Canada and later to the United States. In 1992, he founded the largest institute of traditional Islamic sciences in North America, Darul-Uloom Al-Madania in Buffalo, New York. In 2010, he opened Darul-Uloom Canada in Chatham, Ontario, where he currently resides.

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